



The book cover features a complex marbled pattern in shades of black, gold, and blue. A wide, ornate gold border with a repeating floral motif frames the entire cover. In the center, a white rectangular label with a thin black border contains the library's name and donor information.

The John Carter Brown Library



GIFT OF

The Estate of Frederick Lippitt

T. SIMMONS,  
Second-hand & New Bookseller,  
164, Parade, Leamington.  
Books Bought or Exchanged.





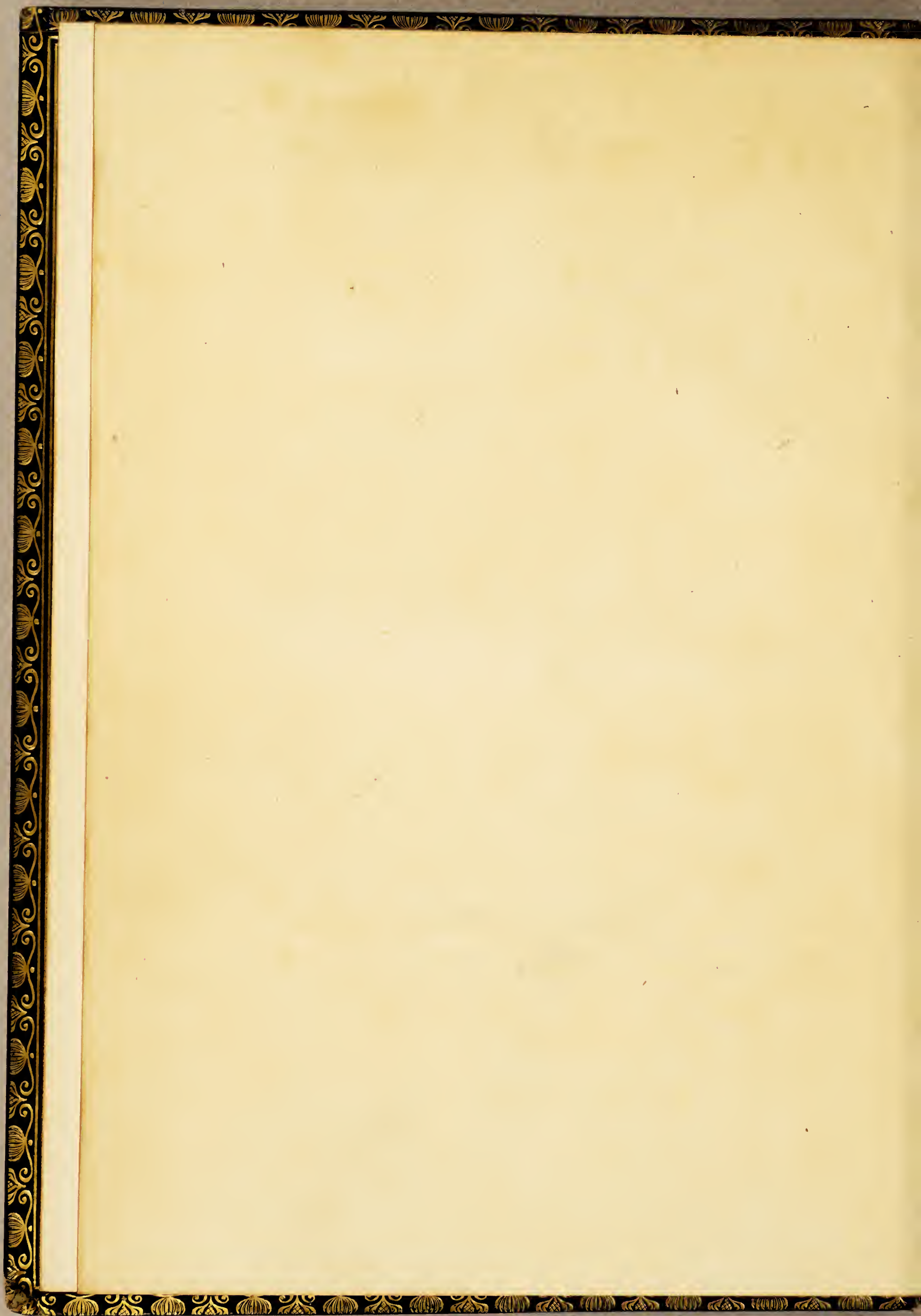


2.2.1



Valued at £ 3.-  
by Messrs T. & S.  
J. H. Condon & Co.  
1921-







# Workes of Armo-

*rie deuided into three Bookes, enti-  
tuled, the Concordes of Armorie, the Ar-  
morie of Honor, and of Cotes and  
Crestes, Collected and gathered  
by Iohn Bossewell Gentleman.*



*A T L O N D O N*  
Printed by Henrie Ballard, dwel-  
*ling without Temple-barre, ouer*  
against Saint Clements Church, at  
the signe of the Beare.

An. Do. 1597.



WORKS OF AMO-

THE FIRST PART  
OF THE HISTORY OF THE  
LIFE OF AMO  
BY AMO  
IN TWO VOLUMES  
LONDON

LONDON  
Printed by J. Baskin, at the  
Sign of the Ship, in St. Dun-  
stons Church, at  
the Sign of the Horse.

Vol. I. 1727.





To the right honorable and his singular good Lord, *Sir William Cecill*

Baron of Burghleigh, Knight of the most noble order of the Garter, Lord high Treasurer of England, Master of the Courts of Wardes and Liueries, Chauncellour of the Vniuersitie of Cambridge, and one of the Queenes Maiesties priuie Counsell, *John Bosseruell* wisheth long health with encrease of honor.



Ight honorable, and my singular good Lord, I haue marueiled vpon occasion, of late, that among the numbers of bookes, in their feuerall kinds, not onely by their authors diligently deuised, but surely by the Printers of these daies, for the most part procured, and to their exceeding

great charges, faithfully & exactly published: I find so few, that I could almost haue said none, to haue written in our native toonge, of the science and skil of Armory. Truly in my opinion, a verie fruitfull necessarie, and honorable argument, but might I deeme, or were it rashenes, as *Tully* in his *Tesculans*, in the comparison betweene the Romans & Grecians, which might exceed other, or be more ancient in knowledge, saith of such, as of them lay neglect, *Honos alit artes omnesq, incendunt ad studia gloria*. Surely not vnlike, but as in all other things, so in science, what auaieth seruice, where Soueraigntie is neglected, what actiuitie where men lye down to sleepe, with sloth: what loue, what frendship, where no man buildes on faith or credit, so take honor from Law, rewarde from Phisick, admiration from Mathematicalls, humilitie and zeale, from heauenly science, and who sets his sonne to schoole for them: no doubt *Tully* said full wisely, keepe backe reward, & learning adew. Yet some there are, that feed not altogether of this humor, & they rake together



the fewe sparckes of knowledge hyd, and almost dead  
in the ashes of obliuion, & either themselues build a fire  
thereof, or giue occasion to others, such one was of late  
specially in this kind of Herhaultrie, a very fruitfull and  
worthy writer Master *Gerard Leigh*, & such do I offer my  
selfe at this present meaning to adde somewhat farther,  
or giue occasion to others, not drawen by hope of re-  
ward, which rather would haue kept me back, but honor  
of the science, loue of my Countrey, and especially my  
bounden and dutifull estimation of your honorable fa-  
uor: whereunto as I do with reuerence offer and dedi-  
cate this simple thing (scarce worth the reading in res-  
pect of the handling, yet for the substance, not to be al-  
together neglected) so I most humbly beseech your ho-  
nor to accept the same, and be Patron thereof: whereby  
you shall not only stay, and rere vp this declining know-  
ledge, to your great renowne, but bind me for euer, by  
all maner of duties, and specially to pray for your hono-  
rable estate, long to continue in fauor with God, credit  
with your Soueraigne, honour with your Coun-  
trei, fidelitie with your Peeres, and  
loue towards Armorie.

*Cyllenius*



## *Cyllenius censure of the Author, in his high Court of Herhaultrie.*

**A** Court there stands twixt heauen & earth, all gorgeous to behold  
Of royall state, in second spheare, a hugie building olde,  
Portcolized and bard with bolts, of gold resplendant bright,  
Of glistering gemmes, through *Pallas* power, bedazeling eche mans sight  
That no man may come in except he haue the perfect skill,  
Of Herhaultes Art, and climbed hath, *Parnassus* sacred hill.  
VVithin this stately Court, like number roomes are found,  
Like number flagges, like number Armes, as Realmes vpon the ground.  
About the walles (more wonderous worke, then framd by mortal hand,)  
Eche Herhaults liuely counterfait, in seemely sort doth stand.  
VVithin these sundry roomes, through wals, ybuilt of Christal cleare  
Eche thing that longs to Herhaults Art, doth perfectly appeare.  
There leeger bookes, of auncient gestes, ywrit by *Pallas* hand,  
There campings, mornings, musterings, there pedegrees do stand.  
There cumbats fierce, there summons bold, there triumphs passing braue  
Of crowning Kings, of dubbing Knights, the orders there they haue,  
Both single Coates, and marcialed of eche renowned wight,  
VVith visitations, which allotte to eche desert his right.  
Reuerfed coates (not hidden there) bewray disloyall deedes,  
Caperifons there fixed hang, and bardings strong of steedes.  
VVith armors fully furnished, and gauntlets vnredeemd,  
Such vncouth fights, eche office holds, as cannot be esteemd.  
At vpper end of all this Court, as seuerd from the rest,  
with flaunting *Tenon* stands a house, as famous as the best.  
where portraied are the English Armes, from which dependeth braue,  
A nazure garter in the which, a golden *George* they haue.  
Vnto this place assembled was, eche wight within this hall,  
And wondred at a golden Booke, which fell among them all.  
Blown vp by blast of flying fame, which tooke her tromp in hand,  
Of burnisht golde, whereto she plyde, her lips as she did stand  
In *Brutus* Realme; whereon when they a little space had pride,  
A bashed at the hidden skill, which in that worke they spide  
They stamp, they stard, they fret, they fume, and all in one they ioind  
Vpon the Author to complaine, because he had purloind  
Their secrefies: when sodainly from highest regall throne  
was drawne a trauerse ritche, wherewith they whusted euery one.  
within this, farre more stately Court, are riche achievements braue  
And none but Gods, or fellow mates to Gods as there may haue  
There Armes: there both *Alcides* spoiles and *Iasons* fleese remaynde,  
with *Gorgons* head and *Persesus* praile, and who so earst had gaynd  
A noble name renowned was, for there did splendant shine  
The auncient *Tegafus*, which earst *Minerua* dame diuine  
To Inner *Temples* martyall gaue, to whose redoubted grace,  
In honor Ioue, in prowesse *Mars*, in wit her selfe giues place.



No God ne wight, of worthie fame, but hath purtraied there,  
 The field, the shield, the cote, the creast, which he of right should beare,  
 Their shiuered shafts, and broken bow, beares *Ioue* subdued in field,  
 And *Mars* who sin'd with *Venus* once, his dreadfull guly shield.  
 Hath charge with furs (a note whereby to know a leachers life,)  
 Thieftes there a difference hath, who lay with brothers wife.  
 Eche vice detected there, by blazons Art, at point deuise,  
 And all the walles with ymagery, were grauen storie wise.  
 The siege of *Thebes*, the fall of *Troy*, in beaten massie gold,  
 Dan *Vulcane* hath set out at large, full geazon to behold.  
 Eche thing that hapt vntill this day, did plainly there appeare,  
 Thenthronizing of *Ioue*, and eake *Saturnus* mornfull cheere  
 VWho was exile, and how the Gods bewailde that dismoale day.  
 VWhen *Mars* and *Venus* wounded were, by *Dyomede* in fray.  
 And *Phabus* wayling *Theaton*, and pomp in triumphs proude,  
 For daunt of Gyants sterne, which fall of mightie *Ioue* had vowde.  
 All this engrauen was, in precious stones of proudest price,  
 Ech thing set out in colours due, to thinke a quaint deuice.  
 In midst whereof, *Cyllenius* sits, instalde in grauest sort,  
 In stately chaire of *Amatist* which vertues fower support.  
 Vicegerent God, in *Pallas* place, who mou'd with tumult rare,  
 The cause of sturre in English house bad *Gerard Leygh* declare.  
 O God (q̄ he) in humblest wise, right now blown vp by *Fame*,  
 Behold a booke which breeds these broiles, peruse I pray the same,  
 He takes the booke, and as about he cast his glauncing eye,  
 Beholding winged *Pegasus*, by chaunce he doth espie  
 A wight in snow-white gown, and crownd with braunch of *Laurel tree*,  
 That *Allen Suttin* had to name, come *Suttin* come sayeth hee  
 VWhich wert not in thy Countrey known, as thou deserudst of late,  
 VWhose snow-bright skill, by *Snow* procurd: the *Fates* to hast thy fate  
 Yet mauger *Death* thou here shalt liue, eternized for aye.  
 Do reade this worke that seemes so strange, this noueltie display.  
 And as he reades, they all admire, but most admireth he,  
 Here *Ferond* sayes he hittes my grace, loe here he steales from me.  
 Then *Alciare* liketh *Boswels* vaine, but last he doth deface,  
 His worke, for why, loe here sayeth he, he takes from me my grace.  
 Then *Upton* blames him for the like, then *Plynne* gins to speake,  
 And euerie one in fine on him, doth this his anger wreake.  
 VWhen *Maieftie* cries *Peace*: and sad *Gyllennus* thus doth saye,  
 Tushe *Silence* syrres, content our selues, if well the case you way,  
 Iust cause haue you to praise the man, that aydes your Art so well,  
 In blazon, and in natures skill, who doth so much excell.  
 By whom you liue: more cause haue I, and *Pallas* to complaine,  
 VWhich feare least *Ioue*, some other ympe, hath fostred in his braine.  
 Or that some other *Maya* hath brought foorth some other sonne,  
 Surpassing *Tallas* and my selfe, and then we are vndoone.

which



which hath conspired in spight of vs, and flouwing *Greece* to frame,  
 In *Brytaine* soyle a *Helycon* from whence this Author came,  
 which sayde: he flies to skies foorthwith hereof to take aduice,  
 The Court brake vp, they scratchd their eares, and parted with a trice.  
*Nicholas Roscarrocke.*

*The names of the Authors aswell Latins as o-  
 thers, out of the which these workes are chief-  
 lie Collected and amplified.*

*Latin Authours.*

|                            |                           |
|----------------------------|---------------------------|
| Alciatus Emblem.           | Horatius                  |
| Aristoteles de animalibus  | Isidorus Etymolog.        |
| Aulus Gellius Noc. Attic.  | Iustinus                  |
| Bartho. de propri. rerum   | Leonicus de varia histor. |
| Bartholus de insignijs     | Lucan                     |
| Boccatus                   | Mantuan. Buco.            |
| Carion                     | Naclerus                  |
| Cælias antia. lectionum    | Ouidius                   |
| Cicero                     | Plinius natural. hist.    |
| Diescorides                | Pollidorus Angl. hist.    |
| Diodorus Siculus           | Plutarch. vitis           |
| Erasmus                    | Quintus Curtius           |
| Epius de Ro. gestis        | Rauisius tex. Natu. hist. |
| Franciscus Patritius       | Sebast. Munsterus         |
| Gaguinus super Franf. ges. | Theophrastus de plantis.  |
| Herodot.                   | Vegeus de re militari.    |

*French Authours.*

|                |                 |
|----------------|-----------------|
| Frossard.      | Iehan le Feron, |
| Gabriel Simeon | Paradin.        |

*English writers.*

|                |                 |
|----------------|-----------------|
| G. Chaucer.    | D. Willon.      |
| Jo. Colwer.    | Gerard Leigh    |
| Sir Th. Eliot. | Richard Grafton |
| Jo. Lidgate.   | Jo. Waplet.     |

And out of diuers other auncient writers, whose names  
 are not certaintie knowne.

Faceſſat Calumnia.

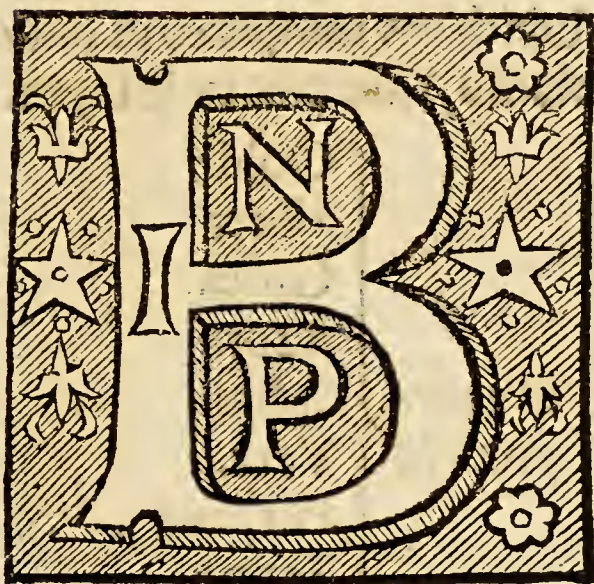






# The Concorde

*of Armorie, with the discription of the  
four Cardinall vertues, and other Precepts  
and Rules, necessarie to be knowne of  
all those, which would accompt  
them selues to come of  
gentle blood.*



Efore I will begin to  
Blaze or descriue any part of  
Armes, or the termes there-  
unto appertaining, it shall be  
shewed, what these wordes,  
Arma, or Insignia (being La-  
tin wordes) do signify. Arma,  
(as Isidore saith) generaliter  
omnium rerum instrumen-  
ta sunt. And Arma, be not ta-

ken onely for the instruments of all maner of Crafts, but also  
for harneys, and weapon, also Standerds and Banners,  
some time Battels. In all which things the Heraulds, espe-  
cially before others, haue the secreete intelligence, and vnder-  
standing thereof: as also of seuerall languages, most meete  
for their calling, in such high seruise. Insignia, are signes, &  
tokens of Honor, which commonly of Heraulds be called  
Armes, or Badges of gentlemen. They be also called Sym-  
bola heroica. i. signes, prices, or markes appertaining to  
noblenes: and wherby euery estate, or man of great auctho-  
ritie is knowne, the noble from the ignoble, the gentle from  
the vngentle, and the free man, from the bonde. And these  
Armes or Ensignes (as diuerse aucthours do affirme) do oc-  
cupie 9. sundrie fields, of the which 7. of them be termed co-  
lours, and two Mettalles, as ensue.

A I

Met-



# The Concords

Metals 2. { Golde, & } terme them { Or & }  
 { Silver } { Argent. }

Colours 7. { Red. } terme { Gules. }  
 { Blue } { Azure. }  
 { Blacke. } { Sable. }  
 { Greene. } { Vert. }  
 { Violet. } { Purpure. }  
 { Oring-Labney & } { Tenne & }  
 { Purrey. } { Sanguine }

9. Planets, and Starres, which are compared or likened vnto the said Metals and colours, & are used in Blazon.

|         |   |                 |   |                |   |          |   |
|---------|---|-----------------|---|----------------|---|----------|---|
| Planets | { | The Sunne       | } | is compared to | { | Golde    | } |
|         |   | The Moone       |   |                |   | Silver   |   |
|         |   | Mars            |   |                |   | Gules    |   |
|         |   | Jupiter         |   |                |   | Azure    |   |
|         |   | Saturne         |   |                |   | Sable    |   |
|         |   | Venus           |   |                |   | Vert.    |   |
|         |   | Mercurie        |   |                |   | Purpure  |   |
|         |   | y Dragons head  |   |                |   | Tenne    |   |
|         |   | y Dragons taile |   |                |   | Sanguine |   |

9 Precious Stones, of diuerse colours and vertues which the Heraults do vse in Blazon, for and in the name of the 9, colours in Armes, and are thus likened. viz.

|                    |   |               |   |    |   |          |   |   |
|--------------------|---|---------------|---|----|---|----------|---|---|
| Precious Stones 9. | { | The Topaze    | } | to | { | Golde    | } | 1 |
|                    |   | The Pearle    |   |    |   | Silver   |   | 2 |
|                    |   | The Rubie     |   |    |   | Gules    |   | 3 |
|                    |   | The Sapphire  |   |    |   | Azure    |   | 4 |
|                    |   | The Diamonde  |   |    |   | Sable    |   | 5 |
|                    |   | The Emeraude  |   |    |   | Vert     |   | 6 |
|                    |   | The Amatiste  |   |    |   | Purpure  |   | 7 |
|                    |   | The Iacinth   |   |    |   | Tenne    |   | 8 |
|                    |   | The Sardonix. |   |    |   | Sanguine |   | 9 |

The



**T**he Natures, operations, and vertues of the said Planets, Starres, and precious Stones, may partly be seene and read in the booke of late made by Master G. Leigh, entitled, The Accidence of Armorie. Yet I wishe the reader hereof, diligently to note and vnderstande, what is writtten of the said 9. precious Stones, by Isidore, in his 16. booke Ethymolog. Cap. 7. 8. 9. 10. & 13. which I haue drawne out of the same Author, as he writte them in Latin, for that no person which would couet to haue the name of a gentleman, ought to be altogether ignorant in the same tongue.

*De predictis 9. gemmis.*

**T**Opazion, ex virenti genere est omniq; colore resplendens, inuenta primum in Arabia insula, in qua Trogloditæ prædones fame & tempestate fessi, cum herbarum radices effoderent, eruerunt. Quæ insula postea quæsitæ, nebulis cooperta, tandem a nauigantibus inuenta est. Sed ob hoc locus & gemma nomen ex causa accepit. Nam Topazin Trogloditarum lingua, significationem habet querendi. Est autem amplissima gemmarum: eadem sola nobilium limam sentit. Plinie saith, that this Gemme is of grassie colour, although that in Germany, it is found like to Gold: and other where, of that bignes and quantitie, that Philadelphus is said to haue framed thereof and made an Image in length of foure Cubites.

**M**argarita prima candidarum gemmarum, quæ inde Margaritam aiunt vocatam, q̃ in conculis marinis hoc genus lapidum inueniatur. Inest enim in carne Cochleæ calculus natus, sicut in carne Ostreæ præciosissima Margarita reperiri dicatur: vel sicut in cerebro piscis lapillus. Gignitur autem de celesti rore, quem certo anni tempore conculæ hauriunt. Ex quibus Margaritis quædam Vniones vocantur, aptum nomen habentes, q̃ tantum vnus, nunquam duo vel plures simul reperiuntur. Meliores autem candidæ Margaritæ, quàm que flauescunt. Illas enim aut



## The Concord

iuuentus, aut matutini roris conceptio reddit candidas: has senect<sup>9</sup>, vel vespertinus aer gignit obscuras. Pearles were the only meate, wherewith the Jewes liued long, ha- uing nothing els to eate, when the Citie of Ierusalem was besieged by Tytus, as witnesseth Iosephus.

**O**Mnium ardentium gemmarum principatū Carbunculus habet. Carbunculus autem dictus q̄ sit ignitus vt carbo, cuius fulgor nec nocte vincitur. Lucet enim in tenebris adeo vt flammās ad oculos vibret. Genera eius duodecim, sed prestantiores qui videntur fulgere, & velut ignem effundere. Carbunculus autem Grece Anthrax dicitur. The Carbuncle, so warreth with the eye sight, that it sheweth manyfold reflexions. It is found in Libia.

**T**he Sapphire is a Gemme skyecoloured or Blewe, like to the Skye in the most faire wether. Amongest all the kindes of Gemmes, it is one of the noblest and most royall, and therefore meete to bee worne onely vpon Kinges and Princes fingers. Nothing in the world doth more recreate or delight the eyes then the Smaradge, and Sapphire doe. It is marvellous effectuous against all venyme. Wherefore, if thou put a Spider into a Bore, it being shutt, and vpon the mouth therof thou layest the true Sapphire, and do keepe the Spider within the same but a very short time, the Spider being vanquished and overcome by the vertue thereof, dyeth sodenly. Isidore saith, q̄ Saphirus cæruleus est cum purpura, habens pulueres aureos sparros: optimus apud Medos, nusquam tamen perlucidus. It is also reckned by Isidore, to be one of the kindes of the Amathistes. Albertus Magnus sayeth, that he proued it twise, that with the onely touching of this precious Stone, the partie so diseased, hath bin rid of the greuous soze of the Carboncle. The Sapphire for his soueraigntie, is called of the Lapidarie, the Gemme of Gemmes. In olde time it was consecrated onely to Apollo.

Adamus



**A**Damas Indicus, lapis parvus & indecorus, ferrugineum habes colorem & splendorem Cryſtalli. Nunquam autem ultra magnitudinem nuclei avellanæ repertus. Hic nulli cedit materie: nec ferro quidem nec igne vnquam incaleſcit, vnde & nomen Greca interpretatione, indomita vis accepit. Sed dum ſit inuictus ferri, ignisq; conceptor, Hircino rumpitur ſanguine, recenti & calido maceratur, ſicq; multis ictibus ferri perfringitur. Cuius fragmentis, ſculptores, pro gemmis inſigniendis perforandiſq; vtuntur. Hic autem diſidet cum Magnete lapide, intantum vt iuxta poſitus ferrum, non patiatuſ abſtrahi Magneti: aut ſi admotus Magnes comprehenderit, rapiat atq; auferat: fertur quoq; in Electri ſimilitudine venena deprehendere, metus vanos depellere, maleficis reſiſtere artibus. Diſcorides ſaith, that it is called the Stone of reconciliation and loue: for (ſaith he.) That woman that hath withdrawn her loue from her huſband, by this, is brought to loue him anewe: yea it goeth further, for it is ſaid to giue proſe, whether ſhe be caſt or no. For if ſhe be ſay they, ſhe ſhal whileſt ſhe is in ſleepe embrace her huſband, through the working of this ſtone, if not, ſhe ſhal ſleepe, & go backe from him. Sir Th. Eliot in his Dictionary, ſaith, that Adamas is y Diamond, and that Magnes the lode Stone, that hath vertue to drawe yron vnto him, is of ſome vnproperly called the Adamant.

**O**Mnium gemmarum virentium Smaragdus principatum habet. Cui veteres tertiam poſt Margaritas & Vniones tribuunt dignitatem. Smaragdus a nimia viriditate dicitur. Omne enim ſatis viride Smaragdum dicitur. Nullis enim gemmis vel herbis maior quam huic auſteritas eſt. Nam herbas virentes frondeſq; exuperat, inſiciens circa ſe viriditate repercuſſum aerem. Sculpentibus quoque gemas nulla gratior oculorum reſectio eſt. Cuius corpus ſi extentum fuerit ſicut ſpeculum, ita imagines reddit, quippe Nero Ceſar gladiatorum pugnas in Smaragdo ſpectabat. The Smaradge paſſeth both the leaſe and bough of any tree or plant, his colour is ſo freſh and greene,



## The Concords

and in this point triumpheth alone, neither is the Sunne by his sunne Beames any let or hinderance to this his shewe. There is no greater refection to the eyes, then the sight of this excellent Gemme.

**I**Nter purpureas gemmas principatum Amathistus Indicus tenet. Amathistus purpureus est: permixto violaceo colore: & quasi rosæ nitur, & leniter quasdam flammulas fundens. The Amathist his force or vertue auasleth against drunkennes, it keepeth a man waking, & driueth away ill thoughts, and sharpeneth the vnderstanding also.

**H**lacinthus, ex nominis sui flore vocatur. Illic in Ethiopia inuenitur: ceruleum colorem habens: optimus qui nec rarus est, nec densitate obtusus, sed ex vtroque temperamento lucens purpuraque refulgens: hic autem non rutilat æqualiter, sed cum facie cæli mutatur. Sereno enim perspicuus est atq; gratus: nubilo coram oculis euanesceat atque marcescit. In os missus frigidus est: in sculpturis durissimus, nec tamen inuictus. Nam Adamante scribitur & signatur. The Jacinth is taken to be medecinable, and to giue vigour or strength to the Lymes, to encrease the Synewes, and to prouoke quiet & sound sleape.

**S**ardonix appellata q̄ habeat in se permixtum candorē in similitudinem vnguis humanæ. Græci enim vnguem Onycem dicunt. Hanc India vel Arabia gignit, The Sardonix saileth Isidore also is thre coloured, blacke about the botome, white in the middest, and red at the toppe. Hec sola in signando nihil ceræ avellit. The Lapidarie sayeth, it is bred and borne of the Sardy, which is the father to him, & Onyx. Sardonix ex duum nominum societate vocata est, Est enim ex Onycis candore & Sardo. In working it maketh a man lowly, and shamesfast in his doings.

Of the ix. diuers Colours, Planets, and precious stones before rehearsed, which be assigned for the field of Cote armour, There be most vsually vled in the blazon of our English ensignes, but vij. viz.

Di,



# of Armorie.

4

Or & Argent. } for mettales. { Gules  
Azure  
Sable  
Vert. } for Colours.

Purpure, may be added to make the v. colours, but it is rare in vse with vs. Of the 9. pzeious stones aforesaid, these are frequented, and most ennoblissh blazon.

The Topaze } Sapphire  
Pearle. } Diamonde } vj.  
Kubye. } Emeraude }

And for Purpure, the Amatiste obtaineth of stones, his place also to make the seuenth.

These Planets likewise may compare with the others for their right, in the order of Blazon, viz.

The Sunne } Saturne  
The Moone } Venus  
Mars } Mercurie } vij.  
Jupiter }

## of Degrees of Rulers.

Gentleman. Esquire. Knight. Baron. Lorde.  
Earle. Marques. Duke, and Prince.

To these degrees aforesayde, no man can worthely attaine, but by the fower Cardinall vertues, which are, Prudence, Iustice, Fortitude, & Temperance. For the knowledge whereof, and what they be, let euerie gentleman diligently read ouer, the thre bookes of Tully his Offices: and in especially the first booke, wherein he most excellently (as the father of all eloquence) describeth the sayd foure vertues, and the braunches that spring out of the same. Notwithstanding I shall briefely declare the definition and efficacie thereof, as the gentle reader may partely be satisfied, at the first sight.



## The Concorde

Prudence



The first therefore of the said four vertues called Prudence, Tullie defineth to be, rerum expectandarum fugiendarumque scientia, that is to saye, the knowledge of things, which ought to be desired and folowed: & also of them, which ought to be fled from, or eschewed: and it is called of the Greekes, Sophia. Also it is named of Aristotle, the mother of vertues, of other Philosophers, it is called the Captain or Ma-  
stresse of vertues, of some

the huswife, for so much as by her diligence she doth inuestigate and prepare places apt and conuenient, where other vertues shall execute their powers or offices. Wherefore as Salomon sayeth, Sicut in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus. Like as in water be shewed the visages of them that beholde it, so vnto men that be prudent, the secretes of mens harts be openly discovered. This vertue then is so commodious to man, that it is as it were the porche of the noble palace of mans reason, whereby all other vertues shal enter, and haue their being. Prudence also (as saith Byon the philosopher) so much excelleth other vertues, as the sight excelleth the other senses, for the eyes beare light to all the bodie, neither is there any vertue without wisdom. Nam quomodo iustus reddit cuiq; suum, nisi prudentia commonstret cui debeat? Thus ye may see the force of Prudence, in qua inest indagatio atque inuentio veri, eiusq; virtutis hoc munus est proprium. Vt enim quisque maximè perspicit



spicit quid in re quaque verissimum sit, quique & acutissime & celerimè potest videre & explicare rationem, is prudentissimus & sapientissimus ritè haberi solet. Prudence, is a vertue, that is occupied euermore in searching out the truth. Therefore, (O ye gentlemen) which be desirous to beare the noble ensignes of your auncestours, study with tooth and nayle to be prudent: and when ye thinke ye haue attained the same, let it be ioyned with Justice, for of them two (as Tully saith, Justice is of more power, ad fidem faciendam. Because it, without Prudence, hath sufficient auctority, Prudence without Justice is nothing worth to get credite. For the subtiller, and the craftier a man is, so much the more is he hated, and suspected, when the opinion of his honestie is pulled away. Therefore Justice ioyned with vnderstanding, shall haue as much power as it liste, to purchase credit: Justice without Prudence shall be of much power, Prudence without Justice, shall be nothing worth.



Thus it appeareth, that the most excellent and incomparable vertue, called Justice, is so necessarie and expedient, for the gouernor of a publick weale, that without it, none other vertue may be commendable, ne witt or any maner of doctrine profitable. Tully saith. At the beginning when the multitude of people were oppressed by them that abounded in possessions and substance, for refuge they fled to some one, which excelled in vertue & strength:

who when he had defended the poore men from insurie, by

mini



## The Concords

ministring equitie, retayned together, & gouerned the greater persons with the lesse, in an equall and indifferent order of Lawe. Wherefore they called that man a King, which is as much to say, as a Ruler. And as Aristotle saith, Justice is not onely a portion or spice of vertue, but it is entierly the same vertue. And thereof onely saith Tully, *boni viri nominantur*, men be called good men: as who sayeth, without Justice, all other qualities and vertues, cannot make a good man.

Justice is a vertue, gathered by long space, giuing euery one his owne, minding in all things, the common profit of our Countrey, whereunto man is most bound, & oweth his full obedience. The auncient Ciuilians say, Justice is a will perpetuall and constante, which giueth to euery man his right. In that it is named constant, it importeth Fortitude: In discerning what is right or wrong, prudence is required. And to proportion the sentence or iudgment in an equality, belongeth to Temperance. All these together conglutinate and effectually executed, maketh a perfect definition of Justice. And Tully differeth not much from the same definition of Justice, where he saith, it is alwaies occupied, eyther in preserving the felowship of men, giuing vnto euery body that which is his owne, or keeping a faithfulness in contracts. He saith also, that the foundation of perpetual praise and renowne, is Justice, without the which nothing may be commendable: which sentence is verified by daily experience. For be a man neuer so gentle, bounteous, valiant, or liberall, be he neuer so wise, familiar, or courtuous, if he bee once seene to exercise Injustice, or to do wrong, it is the well noted, and often remembred: yea, all vertues (where Justice faileth) lack their commendation. I hard of late, as I traueled by the way, a Gentleman praised for sundrie vertues which were in him, as that he was gentle and meeke, pleasant and faire in words, wise, well learned, modest, and sober: but I hard no remembrance made of his Justice. For immediately one present in the companye reported him to be



be an vsurer, a person deceiptfull, conetous, an oppreffor of the poore, and no keeper of hospitalitie, yet hauing foure or fūe Farmes in his hands or more, that he was a decayer of houses of husbandrie, a rerer of rents, and a cruell taker of fines. These vices did deface al his other vertues: for as Tully saith, it is the part of Justice to offer men no violence, to vse them soberly and skilfully with whom we bee conversant, not to be tempted with mony, but to study by all means to profit euerie man. Justice despiseth, and nought regardeth those things, whereunto most men enkenneled with greedines be haled. It is iust also in euerie matter of bargaining, buying, selling, hyring, or letting: true in euerie couenant, bargaine or promise, plaine and simple in all dealing: And that simplicitie is properly Justice. And where any man of a couetous or malicious minde, will digresse purposely from that simplicitie, taking aduantage of a sentence or worde, which might be ambiguous or doubtfull, or in some thing either superfluous or lacking in the bargayne or promise, where he certainly knoweth the truth to be otherwise, this in my opinion is damnable fraude, being as plaine against Justice, as it were enforced by violence: for Justice will helpe all men, and wittingly offend none. She is of all vertues the Ladie and Queene: keeping the sound and expresse forme of the Law, hating and abhorring all stealing, aduoutrie, poysoning, falshood, disceite, bziberie, giftes, rewarde, couetousnes, false witnes, oppression, murder, extortion, and periurie. The which vices and crimes, by no meanes may be ioyned to the perfect vertue named Justice, which is the chiefe of all vertues more wonderfull then the bright starre Hesperus and Lucifer. And here at this time I leaue to speake any more of that most Royall and necessarie vertue, called Justice.

The



## The Concorde

### Fortitude



The most proper vertue belonging to a man, is Fortitude, called Manlynesse, which is wel defined of the Stoicks, where they say, it is a vertu, propugnātem pro equitate, that fighteth in defence of equitie. Wherefore no man saith Tully, that hath obtained the glorie of Manlynesse, euer got praise by wylie traines & craftynesse, for nothing may bee honest that is void of Justice. A valiant man (saith Aristotle) susteyneth, and doth that,

which belongeth to Fortitude, for cause of honestie. And a little before he saith: a man that is valiant, as wel suffereth, as doth that, which agreeth with his worship, and as reason commaundeth: So no violence or sturdy mind, lacking reason and honestie, is any part of Fortitude. Wherefore he may be called a valiant man, that doth tollerate or suffer that, which is needfull, and in such wise as is needful, and for that which is needfull, and also when it is needfull. And he that lacketh any of this, may be called hardie, but not valiant. It is the propertie of manhood, to fight for the common safatie of his Countrey, and not for his owne private profite. And whosoever is forward to put himselfe in danger, rather for his owne greedines, to obtaine spoile, then for the safegarde of his owne person, what he then doth, may rather beare the name of lewde and foolish hardinesse, then of Manlines. For (as Tully sayth) to entre into battaile, and to fight vnadvisedly, immane quidem & beluarum simile est, is



is a thing wilde, and a manner of beasts: but thou shalt fight  
 valiantle, when time requireth and also necessitie. And al-  
 waie death is to be preferred before scrutude, or any disho-  
 nestie. Wherefore, who would be accompted manly men  
 and stoute harted, those same shoulde haue the praise to bee  
 good and plaine men, louers of trueth, and nothing at all de-  
 ceiptfull: for bee a man neuer so mightie, hautie, and of vn-  
 conquerable courage, yet what he doth without discretion or  
 forcaste, defaceth all his manhode and stoutenes. A manly  
 corage and a great, contemneth outwarde thinges, desireth  
 nothing but that is honest, and will not vnseemely yelde to  
 none, neyther man, nor affection, nor change of fortune, but  
 setteth light by those thinges which do seeme precious and  
 gorgeous to the greater number, and also dispiseth the same,  
 with a stedfast and grounded iudgement. And likewise it is  
 a signe of a mightie courage, & great stedfastnes, so to beare  
 those things, quæ videntur acerba, quorum multa & varia  
 in hominum vita fortunaque versantur, as nothing hee  
 swarue from the order of nature, nor the worthinesse of a  
 wise man.

Finally to be short, that Manlines is worthe to be prai-  
 sed, which worketh by the strength of the minde, and not of  
 the bodie, and yet not to faint in courage, but to be constant,  
 not fearing the roughe stormes of any aduersitie, neyther  
 the sharpe bronts of the Warres, or the crueltie of bitter  
 death.

And like as an excellent Physitian, cureth most dange-  
 rous diseases, and deadly wounds, so doth a man that is va-  
 liant, aduance himselfe as inuincible, in things that do seeme  
 most terrible, not vnadvisedly, and as it were in a beastly  
 rage, but of a gentle courage, and with premeditation, ey-  
 ther by victorie, or by death winning honour and perpetuall  
 memorie, the iust reward of their vertue. For as Curtius  
 saith: Effugit mortem, quisquis contempserit, timidissi-  
 mum quenque consequitur. Whosoever contempneth  
 death, escapeth death, and death ouertaketh such, as do flye  
 from



## The Concorde

from death. A man is called in Latin Vir, whereof saith Tully, vertue is named. And the most proper vertue belonging to a man, is Fortitude, whereof be two excellent properties, that is to say, the contempt of death, and of griefe. Therefore he plainly declareth afterward, that very Fortitude is, little to esteeme all humaine things, not to regarde death, and to thinke all labours and paines tollerable.

### Temperance



Nowe remaineth to speake of the fourth vertue called Temperance, which is a firme and moderate gouernance of reason against sensuality and other vicious affections of the minde. Tully commendeth Temperance & saith that it is ornatus vite, an ornament of mans life, omnisque sedatio perturbationum animi, and al mitigation of passions of the mind. Aristotle defineth this vertue, to bee a mediocritie in the pleasures of the body, spe-

cially in tasste and touching. Therefore he that is temperate flyeth voluptuous pleasures, and with the absence of them is not discontented, and from the presence of them he willingly absteyneth.

Plotinus the Philosopher saith, that the propertie and office of Temperance, is to couet nothing, which may be repented, also not to excede the boundes of Mediocrity, and to keepe desire vnder the yoke of reason.

He that practiseth this vertue is called a temperat man, and he that doth the contrarie thereto, is named intemperate:



rate: betwene whom and a person incontinent, Aristotle maketh this diuersitie, that he is intemperate, which by his owne election is ledde, supposing the pleasure that is present, shoulde alwaie be folowed: But the person incontinent supposeth not so, and yet he notwithstanding, doth folowe it.

The Temperate man delyteth in nothing contrarie to reason, and will do nothing for bodely pleasure, which shall stand against reason. Temperance, as a sadde and discrete matrone and reuerent gouernesse, awayteth diligently, that in no wise incontinencie or concupiscence haue any preheminence in the soule of man. Wherefore as intemperance (being a vice most vnpure, stinking and filthie) is of all estates and degrees, and in all ages, to be eschued, auoided, and abhorred: So Temperance, at all times and in all thinges, is to be folowed, embraced, and loued, which wil cause vs to do nothing for bodely pleasure, that shall be hurtfull or contrarie to the health. It will rule all our appetites, and corrupt desires, causing vs to desire the things which we ought to desire, and as we ought to desire, and when we ought to desire. Temperance (as Patricius saith) helpeth much, and so much thyneth in all our doings, Vt earum rerum moderatrix atque auriga esse videatur. Hec est que tam diuturna laude extulit sententiam illam Solonis, quæ præcipit. Ne quid nimis.

Thus I haue briefly spoken of the said iiij. Cardinall vertues, Prudence, Iustice, Fortitude, & Temperance, (which as the same Patricius affirmeth in his 5. booke de Institutione reipub.) are as 4. sisters, Mutuis nexibus colligatæ. They are neuer seperated: One of the without another cannot be perfect: sed mutila omnino & inchoata esse videtur. Nā Fortitudo sine Prudentia temeritas est. Prudentia sine Iustitia calliditas est, & mala quædā malitia. Temperantia sine Fortitudine ignauia est. Iustitia autem sine Temperantia crudelitas est. Vnde illud Ennij poetæ, Summum ius summa iniuria est. Wherefore these foure vertues do agree



## The Concords

agre together, as it were in a swete song, and consonant armonie, and are principally and especially to be delited, and inwardly embraced of all noble gentlemen, since that without them, they cannot be worthy to haue the title, or name of gentlemen, neither can they worthely beare the ensignes, or armes of their auncient progenitors, without they specially be endowd and adorned with these foresaide vertues, called Cardinales: which are so named, for that they be chief or principall of all other vertues, for out of them as out of a fountaine, all other vertues haue their springing, flowing, and proceeding.

*J* Of Chiuallrie, the vertuous Precepts.

**F**irst, giue due reuerence and seruice vnto almightie God, with all faithfulness. Haue pitie on the poore. Be iust in all thy promises. Be gracious & fauourable to them which are captiue. Keepe cleannes of thy bodie and person. Keepe moderate dyet. Be not slouthfull in the warres, but stronge and valiant, with desire to auenge thy Princes quarrell, giuing alwaies thanks to God for the victorie. Be wise in leading the battaile, and prudent in thy fighting. Know the order of the field, and be perfect therein. Studie well also to rule and gouerne the charge committed vnto thee. Auoid not from the field, ne do thou any thing to shame thy Cote armour. Boast not of thy manhode. Bee curteous, lowly, and gentle, and also without rebaudrie in thy language. Haue audacitie, but not excessiue to do such acts, as are not to be leoperded. Dread infamie and reproche. Be valiant, so shall no terrible aduentures resolue thee into wailinges or desperations. Winne honoz by death for thy countrey, the iust reward of thy vertue. Use reason and honestie, be not violent or sturdie minded.

*J* Precepts of gentlenes.

**B**ee not ouer Lordely in thy countenance. Bee treatable in language, wise in aunswere giuing, perfect in gouer-



gouernance, and also chéerefull to perfourme thy faith and promise. Feare God, and obey his Lawes. Dread to offend thy Soueraigne. Use few words in all thy communication. Know thine owne birth, and beare not thy selfe aboue thine estate. Shew thy countenance gentle, so shalt thou be beloved: for hautie countenance procureth hatred.

¶ Vices, which are repugnant to Generositie, and not to be frequented, and vsed of any, which would haue the name of a Gentleman.

Videlicet.

Sluggishnesse, boasting, cowardnesse, swearing, lecherie, and drunkennesse. Also to reuoke thine owne challenge. To slea thy prisoner. To flye from thy Soueraignes banner in the field, and to tell thy Soueraigne false tales. To be vengeable, and not to be entreated, &c.

¶ Heauenly Precepts. Videlicet.

To do right. To haue pleasure in louing kindnesse. To be lowly. And to walke with God.

¶ Precepts Heroycall.

Above, and before all things worship God. Honour thy King. Obey the Lawes. Be merciful. Desire honour and glorie for vertue. Bee not highe minded. Refraine from fowle language. Perfourme whatsoeuer thou promisest. Ensee the vertues of thy good Auncestors.

¶ Graces worthy.

To bee meeke in countenance. To haue manly hart in deedes, and therein longe continuance. Not to weene  
B I owne



## The Concorde

owne witte more excellent then others. Not to scorne, or  
scoffe at others deuises. That worship is in mercie, pittie,  
and humilitie. To be Lyons in the field, and Lambes in the  
Chamber. Eagles at assaults, & maydens in bolwre. Fores  
in Counsaile, and still in their games. To folowe peace, and  
loue, where is hate.

**G**iftes heauenly.

To knowe thy selfe. To abstaine from conetise. Having  
no wrong, to care for those that are wronged. To keepe  
close secreete Counsaile. To doe nothing contrarie to the  
Lawe. To take in good worth, aduersitie after prosperitie.  
Regarde heauenlie thinges, for this our Countrie aby-  
deth but a while. Continue in pacience. Doe nothing in  
anger.

### Precepts Iusticiarie.

Remember that God doth looke alway vpon thee. Stu-  
die to be learned. Receiue no bribes. Let thy manners a-  
gree with thy calling. Feare to do euill. Auoide idlenesse.  
Do that is iust. Be no lyar. Myre not thy power with thy  
will. Be discreete without spotte of vice, constant, and vn-  
corrupt. Be not flattered by any meanes. Be not intreated  
against the obstinate. Aduance the truth thzough the power  
of Justice.

**R**eioysings in Armes.

A Gentleman to be made knight in the fiede at battaile.  
For his manhode to receiue a great reward at his Princes  
handes. To do valiantly in Chivalry before his Soueraign.  
To be an Embassadour for his wisdom. To shew prow-  
esse, and to do knightly before Alphants, in the honour of his  
Prince. A poore Gentleman to be married to one of highe  
parent



parétage. To haue thanks for good seruices done to his soue-  
raigne. To keepe his Cote armour vnshamed in trial ther-  
of. To keepe all pointes of knightthode, as Gesta Troia-  
norum, do declare.

¶ Lawe of Armes, whereof it is grounded.

It is to be knowen, that almightie God is the originall  
authour of honouring Nobilitie, who, euen in the heauens  
hath made a discrepance of his heauenly Spirits, giuing  
them seuerall names, as Ensignes of honoz. And these hea-  
uenly Spirits, when they are sent of God, are called, Ange-  
li, Angels: which in the Greeke tongue signifieth, sent. Prop-  
terea, quod de coelis ad annuntiandum hominibus mit-  
tuntur. And in the Latin tongue, they be interpreted, Nun-  
tij, Messengers, Ab eo quod Domini voluntatem populis  
nuntiant. Angelorum autem vocabulum, officij nomen  
est, non naturæ: semper enim Spiritus sunt: sed cum  
mittuntur, vocantur Angeli. And how many orders bee  
of them, the holie Scripture doth witnesse. Id est, Angeli,  
Archangeli, Thorni, Dominationes, Principatus, Pote-  
states, virtutes, Cherubin, & Seraphin. And wherfore they  
be thus called, and distinte, as it were into sundrie orders,  
and dignities, it may be fully read in the seuenth Booke of  
Isidore, which hee entituleth, Ethimologiarum, Cap. 5.  
which for breuitie I omitte here, for that it doth not apper-  
taine to the matter, whereof in this place I do entreate.  
But this is to be noted (as I find in auncient writers) that  
the Lawe of Armes was by the auncient Heraults groun-  
ded vpon these orders of Angelles in Heauen, encrowned  
with the precious stones, of colours, and vertues diuerse, as  
in the first part of this Booke hath bin declared, with the  
colours compared vnto them. For as the Angels, precious  
stones, colours, and Planettes aforesayde are distinte in  
dignitie, vertue, power, preheminence, and working: So  
here in earth men are also distinte, in degrees, Offices,  
gouer-



## The Concords

gouernāce, and power, every one serving their head in their vocation, and calling.

¶ Sixe fundrie differences in Armes for brethren.



Files with Lambeauxes.



A Cressante.



A Mollet of v. points.



A Martelet.



An Annulet.



A Flowze de Luce.

Note, that if there be any more then six brethren, the devise, or assignment of further difference, onely appertaineth to y<sup>e</sup> kings at Armes, especially when they visite their severall Prouinces: & not to the father of y<sup>e</sup> children, to giue them what differēce he list,

as some without authoritie doe alledge.

Every difference ought to be placed in the most euident part of the Cote armour: videlicet, in that place, where the same may soonest be seene, or perceiued.

¶ Seuen signes or tokens which are figured in Armes round, & are blazed properly with seueral termes.



1 Is gold, and is called a Beaufant.



2 Is of silver, and is called a Plate.



3 Is of Sable, & is termed a Pellet, or an Ogresse.



4 Is of Azure, and is termed an Hurte.



5 Is of Gules, and is called a Torteauxe.



6 Is of Vert, and is called a Pomeis.



7 Is of Purpze, and is to be termed a Wounde.

These



These most usually are found borne in Coates Armours.

¶ Proper termes for diuerse tokens borne in Armes.

The tokens which of many are called Millers pikes, sometime them Shettels, which is the chiefest instrument of the weauer: And the Frenche Heraultes terme them Fusils, videlicet, Spindels: for fusus, or fusum, in latin is a Spindle, and so I take them to be termed most properly. Manche maltale, is taken in armes, to be a fleue vnshaped, and vnswed. Pheons, be commonly called broade arrowe heads, or darte heades.

Fusilles  
Manche  
Pheons

When the head of any beast, or birde, is, as it were torne of, terme the same to be rased, or erased: and if it be, as it were, cut off plaine, cal it then, Coped.

Dimie, is but when halfe of any beast is seene in the fiede.

A Cressante in armes, is comonly called the half moone, But it is in the moone in her prime, or els as we call it the newe moone.

Cressante

An Incressante, is the moone from the prime, til after the first quarter, and yet lacketh of the full.

Incressante

A Decressante, is the moone from the last quarter.

Decressante

A Pile in armes, is a thing that maketh all foundations vpon vnure grounde to be very firme and sure. Leighe.

Pile

And here learne a Rule. There are fower wordes, whereof you may not name any of them twice in the blazon of one cote armour, and these be they.

VVordes in  
Blazon to be  
noted.

Nota { of, These may not be rehersed moze then  
son, { one, in discriuing of any one coate ar-  
and, { mour. If they be, it is of the Heraultes  
with { accompted a great fault. If one might  
forbeare, to name none of them it were better, as I haue  
read in diuers Authours.

Describe, { Armes,  
Displaye, { Ensignes,  
Or blaze, { and Tokens,

Termes of  
Blazon



# The Concords

¶ Sundry waies to blaze Armes.

{ By mettall and colours,  
By plannets, and starres,  
By pzeious stones. } The vse of these thre in bla-  
son of armes, are as aunciet  
as from the first beginning of  
Armes bearing.

¶ Three superlatiues, or degrees in Armes.

Most riche, is when the field is Or, and the thing  
that occupieth the field, Sable.

Most faire, is when the field is Argent, and that  
which occupieth the field is Sable.

Most glittering, is when the fielde is Or, and that  
which is contained in the same is Verte.

¶ Points in Escocheons.

Dextre point, Sinister point, Base point, Chiefe point,  
Dextre base point, Sinister base point, The Honour point,  
Fesse point, and the nombzill.

These points may be learned by experience, if ye diligēt-  
lie note the sundry partitions used in escocheons.

¶ Particions in Escocheons.

Partie per pale, Partie quarterlie, Partie per fesse, Par-  
tie per bende dextre, Partie per bende sinistre, Partie per  
Cheuron, Partie per Saltier, Partie per Pyle in point,  
and partie per Gyron.

Experience shal teache you these partitions, taking hede  
to the examples therof, set forth in the second Booke of Ar-  
mozie next following.

¶ Honorable Ordinaries.

Crosse

The first, especially is the Crosse. The content thereof  
is the fift part of the field, except it be charged, then it must  
containe the third part.

Chiefe  
Fillet

The second, is a Chiefe, and contayneth the third part of  
the field. The Chiefe may be diminished, and then it must  
be termed otherwise, as a Fillet, the which conteyneth the  
fowerth part of the chiefe, and standeth no where, but onely  
upon the Chiefe point. The chiefe aforesaid may not bee  
emeaded or halfed.

The



The third honorable Ordinary, is a Pale, and containeth Pale  
the third part of the field, and may not be enlarged, though  
it be charged. But it may be diminished, as from a Pale, Pallet  
to a Pallet, which is the halfe of the Pale, and may not be  
charged with any thing quick or dead, nether may it be par-  
ted, but it may be diminished, & then it is called an Endorce An Endorce  
which is the fourth part of the Pallet, and is not bled but  
when a Pale is betwene two of them.

The fourth of the nyne honorable Ordinaries aforesaid, is a Bende, which containeth in breadth the fift part Bende  
of the fiede, and when it is deuided, it is called in sundrie  
wise, as a Bendelet, which at the most containeth but the Bendelet  
first part of the field. A Gartiere, containeth halfe the bende Gartier  
aforesaid, & may not be charged, but with floures or leaues.  
A Coste, is the fourth part of the bend, and halfe of the gar- Coste  
tier, and is called at sometime a Cotys, sometime a Batune, Cotise  
as by practise may rather be learned, when it is to be called Batune  
the one, and when the other. A Ribande, containeth in Rybande  
breadth the eight part of the bende, and is also called a Fissure, Fissure  
and then it parteth the field into two colours, and is of it  
selfe mettall, and so being it is a secrete.

The fift honorable Ordinarie is a Fesse, containing in Fesse  
breadth the third part of the fiede, and may not be dimini-  
shed. The Fesse hath bin taken of old, for a girdle of honor,  
which standeth with good reason. For in the cote Armour,  
it is the middlest betwene two equall parts.

The vi. is whē in y field is an escocheon. The same must Escocheon  
containe the fift part of the field, & may not be diminished.

The seventh is a Cheuron, which must contain the first Cheuron  
part of the field. A Cheuernel containeth halfe the Cheu- Cheuernel  
ron, and there may be no moe, but three in one field, except  
partition. A Copleclose must containe the fourth part of Copleclose  
the Cheuron, and is not borne but by prayers, except there  
be a Cheuron betwene two of them.

The 8. honorable ordinary, is a Saltery, which must co- Saltery  
taine the first part of the field, except it be charged with



## The Concords

Barre  
Cloſſet  
Barrulet  
Barres Ge-  
mewes,

any thing, the it ſhal cōtain y third part of the Eſcocheon.

The ninth honorable ordinary, is a Barre, and containeth the firſt part of the ſhelde. A Cloſſet, is the halfe of the Barre, and tenne of them may be borne in one ſield, and are very good Armorie. A Barrulet is the fourth part of the Barre afozeſaid. And Barrulettes (except they be parted with a Barre, or Feſſe) muſt ſtand alwaies by couples, and then they muſt be called Barres gemewes.

Touching the honorable ordinaries generall, the rebatting of Armes for diuerſe vngentle deedes vngentlemanly done, the ſundry fures and doublinges, the diuerſe meſſes, and other worthy partitions bleſd in Armes &c. ye ſhal haue examples ſufficient in M. G. Leighe his Booke, entituled the Accidence of Armorie.

### Of the five greeke letters Myſticall.

Iſidorus, li. 1  
cap. 3.

The firſt of the ſaid Greeke letters is Y. Ypfilon, which betokeneth mans life, and is called Pythagoras Sameus letter. For he firſt ſourmed the ſame ad exemplum vitæ humanæ. And the ſaid letter hath three pointes, two aboue, and one beneath, ſignifying ſundry ages. That which is vnder, ſheweth the firſt age, which age is vncertaine, whether it will giue and apply it ſelfe to vertue, or vice. And the two aboue, begin from the youth: the right part whereof is harde, but yet tending to a bleſſed life. And the left more eaſie, but leading to deſtruction. Of the which letter Perſeus thus ſayeth:

Pithagoras  
Sameus letter

Et tibi quæ Sameos deduxit litera ramos,  
Surgentem dextro monſtrauit limite callem.

The which verſes I haue thus metrized in Engliſh.

The branches of the letter firſt in Samea found,  
Of mans life doth ſhew the high way and ground.

Theta

Captaines

The ſecond letter is called Theta, which ſignifieth death. For Iudges in olde time did note, or ſet the ſame letter on their names, or, as we now call it, heades, who were condemned to die. Likewise did Captaines in their Briefes,



Bziefes, wherein were contained the names of their soul-  
diers. By which note or marke, they, and the Heraultes, Heraultes  
when they did looke on their said Bziefes, could certainly  
knowe, and make true report vnto their Soueraigne, how  
many were slaine in the battaile. And therefore it is cal-  
led Theta, à morte: that is to say, of death. For it hath  
in the middest thereof a darte (as is before figured) in to-  
ken of death. And it is thus witten of the same letter.

O multum ante alias infelix litera Theta. i.

Omuch before others, I say,

Thou vnhappy letter, Theta.

Perseus of the same thus saith:

Et potis est nigrum vitio præfigere Theta. i.

To write estsones power did not lacke,

For his offence, Theta, all in blacke.

The third letter is Tau, a figure of the Crosse of Christ, Tau  
and in Hebrewe it is interpreted, a signe, or marke. Of  
the which it was spoken to the Angell which Ezechiel Ezech. 9.  
saue in spirit. Goe thy way through the Citie of Jeru-  
salem, and set a marke vpon the foreheades of them that  
mourne, & are sorie for all the abominations that be done  
therein. By which marke, or token, they were preserved,  
and not touched in the middest of them which were slaine  
and destroyed for their Idolatrie, in the wrathfull displea-  
sure of the Lorde. And this letter also apud veteres, was  
used of the Heraultes and Captaines, and signed on their  
names, who remained aliue after the battaile. So that the  
letter Theta, was used as the marke of death, or of thē that  
were iudged to die, and T, of life, or of them that were by  
the Judges quit from death. This letter T, as well the  
Grekes, as the Latins, vnto our time, haue pictured,  
and set forth, as the true marke, or signe of the Crosse of  
Christ. Hoc igitur verum, ac proprium sub Christi ec- C. Paradinus  
clesia conscriptorum ac militantium, Symbolum, sig- De Symbolis  
numque est. heroicis.

The other two of the Mysticall letters, being the first

and



## The Concords

Alpha  
Omega  
Apoc. I. ca.

Iohn 22. c.  
Irido. li. 7.  
cap. 2.

and last of the Graeke Alphabet, onely Christ doth challenge to himselfe: for he is the beginning, and the ending, where he saith,, Ego sum Alpha, & Omega, Principium, & finis, qui est, & qui erat, & qui venturus est omnipotens. No letter goeth before Alpha, for it is the first of all letters. And so is the sonne of God: Ipse enim se principium Iudæis interrogantibus esse respondet. And therefore S. Iohn in his Apocalips most properly putteth the same letters, the Sonne of God to be Alpha, and Omega, the first, and the last. Primus, quia ante eum nihil est. Nouissimus, quia nouissimum iudicium ipse suscipiet.

**S**entences concerning generositie, collected out of sundrie Authors, and first certaine verses, made by G. Chaucer, teaching what is gentlenes, or who is worthie to be called gentle.

**T**he first stocke father of gentlenes,  
What man desireth gentle for to bee  
Must follow his trace, and all his wits dresse  
Vertue to loue, and vices for to flee:  
For vnto vertue belongeth dignitie,  
And not the reuers safely daire I deeme,  
All weare he myter, crowne, or diademe.

This first stocke was full of righteousness,  
True of his worde, sober, piteous, and free,  
Cleane of his ghost, and loued busines  
Against the vice of slothe in honestie:  
And but his heire loue vertue as did he,  
He is not gentle though he riche seeme,  
All weare he miter, crowne, or diademe,

Vices



Vices may well be heire to olde riches,  
But there may no man, as men may well see  
Bequeathe his heire his vertues nobles  
That is appropriated vnto no degree  
But to the first father in maiestie  
That maketh his heires them that is *Que me*  
All weare he miter, crowne, or diademe.

Non census, nec clarum nomen auorum,  
Sed probitas magnos, ingeniumq; facit.

Ouid 1. de  
Ponto.

*Scogan in his worke which he writte vnto the*  
Lords and gentlemen of the Kings house.

Take heed he (saith) how men of poore degree  
Through vertue hath bin set in great honor,  
And euer haue liued in great prosperitie  
Through cherishing of vertuous labor.  
Thinketh also, how many a gouernour  
Called to estate hath be sett full lowe,  
Through misusing of right and of errour  
And therefore I counsell you vertue to know.

Virtus omnia in se habet, omnia adsunt bona,  
Quem penes est virtus.

Plaut. in 7.  
Amphi.

*Nobilitie is from God.*

|  |                           |
|--|---------------------------|
| Omne hominū gen <sup>9</sup> in terris | Ille homines etiam terris |
| Simile surgit ab ortu:                 | Dedit & Sidera cælo.      |
| Vnus enim rerum pater est              | Hic clausit mēbris animos |
| Vnus cuncta ministrat.                 | Celsa sede petitos.       |
| Ille dedit Phæbo radios                | Mortales igitur cunctos   |
| Dedit & cornua Lunæ.                   | Edit nobile germen.       |

Boetius lib. 3.  
de cōs. philo.

Quid



## The Concords

Quid gen' & proauos strepitis, Nullus degener extat  
Si primordia vestra. Ni vitij's peiora fouens,  
Auctoremq; deum species Proprium deserat ortum.

Birth of al  
men, one.

**A**ll the lynage of men that be in earth bee semblable of  
byrth: for certes one alone is the father of thinges, and  
there is one alone that ministreth all thinges: hee gaue to  
the Sunne his beames, he gaue to the Moone her hornes,  
he gaue to men the earth, and the starres to the firmament,  
he inclosed the soule of man with members of the bodie,  
which soule came from the hyghe seate of heauen, Then  
issue all mortall men of noble seede or beginning, i: from  
God. Why bable ye then, or boast your selfe of your el-  
ders birth? For, if ye bebolde God, your beginning and  
maker, then is there no liuing creature of mankinde vn-  
gentle, but if he nourishe his corage or senses vnto vices, and  
so decline from his proper birth. These do Boetius write,  
and much more touching the name of gentlenesse, and  
what it is, to whom the renoune and clerenes thereof is  
to be referred, and what praising come to gentlemen by  
the desertes of their auncesters &c. Which I would wishe  
all gentlemen to reade, as they are written in his thirde  
booke, De consolatione philosophia. But now yet heare  
what M.G. Chaucer, our noble Poet of this Realme doth  
write touching gentlenes of birth, in his tale of the wife of  
Bathe. These are his wordes.

Chaucer.

Greatest ge-  
ntleman, who

But for ye speake of such gentlenesse  
As is descended out of olde richesse  
That therefore shullen ye be gentlemen,  
Such arragance is not worth an hen.  
Lo, who that is most vertuous alway  
Priue and aperte, and most entendeth aye  
To do the gentle deeds, that he can,  
Take



Take him for the greatest gentleman.

Christ would we claimed of him our gentlenes.  
Not of our elders, for their great richesse  
For though they giue vs all their heritage  
For which we claymen to be of hye parage,  
Yet may they not bequeth, for nothing  
To none of vs, their vertuous lyuing,  
That made them gentlemen I called bee  
And bad vs folow them in such degree.

Well can the wise Poete of Florence  
That hyght Daunt, speke in this sentence  
Lo, in such maner Ryme, is Dauntes tale.

Full sele vpriseth by his braunches smale  
Prouesse of man, for God by his goodnes  
Will that wee claime of him our gentlenes:  
For of our elders may we nothing claime  
But tēporal things, that men may hurt and maim.

Eke euery wight wote this aswell as I  
If gentlenes were planted naturally,  
Vnto a certaine linage downe the lyne  
Priue and apert, then would they neuer fine  
To donne of gentlenes the faire office,  
They might donne no vilanie ne vice.

Take fire and beare it into the darkest house,  
Betwixt this and the Mount Caucasus  
And let men shutt the doores, and go then  
Yet will the fire as faire lye and brenne  
As twenty thousand men might it beholde  
His office naturall aye will it holde  
Vpon perill of my life, till that it dye,

Here



## The Concorde

Here may ye see well how that gentree  
Is not annexed to possession  
Sithen folke do not their operation  
Alwaies as doth the fire, lo in his kinde  
For God it wote, men may full often fynde  
A Lordes sonne done shame and vilanie.

And he that will haue praise of his gentree  
For that he was borne of a gentle house,  
And had his elders noble and vertuous,  
And will himselfe done no gentell deedes  
Ne folowe his gentle auncestrie that dead is,  
He is not gentle be he Duke or Erle  
Fye villaines, synful deedes maketh a cherle  
For gentlenes is but the renomye  
Of thine auncesters, for their high bountie  
Which is a strong thing to thy person  
Thy gentlenes commeth from God alone  
Then commeth our verie gentlenes of grace  
It was nothing bequeth vs with our place.

M. G. Chaucer, lamenteth in his second Booke (which  
he entituled the Testament of loue) that Iaphetes children  
for pouertie in no lynage be reckened, and Caines children  
for richesse be made Iaphetes heires. Alas (saith he) this is  
a wonderfull change betwene these two Noes children, si-  
then that of Iaphets offspring came knights, and of Cayne  
descended the lynce of seruage to his brothers children. Loe  
how gentlenes, and seruage as Cousens, both descended out  
of two brethren of one bodie. Wherefore I say sothenes,  
that gentlenes in kindred maketh not gentle lynage in suc-  
cession, without deserte of a mans owne selfe. Of what kin-  
dred be the gentles in our daies, I trowe therefore if any  
good



good be in gentlenes, it is onely that it seemeth a maner of necessity to be put into Gentlemen, that they should not bave from the vertue of their Auncesters. And therefore that he will be accompted gentle, he must chasten his flesh from vices that causeth vngentlenesse, and leaue also reignes of wicked lustes, and drawe to him vertue, that in all places gentlenesse Gentlemen maketh. Then gentlenes of thyne Auncesters, that foraine is to thee, maketh thee not gentle, but vngentle, and reproued, if thou continuest not their gentlenesse. And therefore a wise man once said: Better it is, thy kinned to be by thee genteled, then thou to glorie of thy kinnes gentlenes, and hast no desert thereof thy selfe. Hæc Chaucerus.

A Prince that coueteth perpetuall memorie, must note fve thinges which he must haue in his life: that is to say, to be pure in his conuersation, vpight in iustice, aduenterous in feates of Armes, excellent in knowledge, and welbeloued in his Prouinces.

¶ Of fve kindes of Nobilitie, whereof the last was added by Aristotie.

The most noble and wise Philosopher Plato, and they that folowed him, (of whom Aristotle seemeth not to be the least) did set forth vnto vs, foure kinds of Nobilitie.

The first is of them, which of long continuance are sprung, and borne of Noble, and righteous Auncesters.

The second is of them, whose Parente were Princes, or men of great power, and authoritie.

The thirde is of them, whose Progenitours did flourish, and excell in Chivalrie, and prowesse, prowesse consistinge of valiant courage, and Martiall policie, worthe of glorie and praise, eyther in their owne Countrie, or abroad.

The fourth kinde of Nobilitie, is said to be that, which of all others is most excellent: as when any man doth excell,



## The Concords

exceede, or farre passe others in honestie, gentlenesse, or noblenes of hart: and doth trauaile by the puissance of his owne renowne. And he truely is to be called Noble, whom, not other mens, but his owne vertue hath aduanced vnto glorie.

To these foure kinds, Aristotle addeth the fifth, that is to say, of them which did flourish in high learning, and knowledge of things wonderfull: and such by right ought to be called Noble men, because they do not onely ennoblise their owne Houses, whercof they descended, but also make honorable the Cities, and Countries wherein they were borne, as for example. Iuba the sonne of Iube king of Numidia, being a child, and also a captiue, Iulij Cæsaris triumphum Africanum secutus est. And although he thus had lost his Kingedome, and libertie, and was spoyled of all his honour, and glorie, yet he thought not vtterly to lose all his estimation. Wherefore he earnestly applied him selfe to the studie of good learning, wherein he so much profited, that in fewe yerres he attained to such knowledge, as thereby he was accounted amongst the most learned Writers of all Greece. So that what so euer fortune had abated of his Nobilitie, the same did the learning of good Arts more abundantly restore, to the great augmentation of his honor. Semblably, Hanniball of Carthage, in his great miserie, aduersitie, and old age, learned the Greeke tongue, and became so eloquent, that he most wisely did both write the actes, and deedes of certaine Emperours, and also noble Bookes of Martiall policie: whereby he deserued right high commendation, and aduancement to his former Nobilitie, which consisted not in the ancient Linage, or dignitie of his Ancestors, but in the great learning, wisdom, and vertue, which in him was verie Nobilitie: and that Nobilitie brought him to dignitie. Virtute decet, non sanguine niti.

Nam



Nam genus, & proauos, & quæ non fecimus ipsi,  
Vix ea nostra voco.

The wordes of that Prince of Oratours, Cicero, in his seconde Booke of Offices, which he writte vnto his sonne Cicero, doth admonish vs, not onely to consider the name, or fame of our parents, or Ancestors, but that we must diligently take heede, that we commit nothing, whereby we may bee thought vnworthy to beare the Ensignes of our Progenitors. These are his wordes vnto his sonne. If anie from the beginning of his youth, hath the title of honorable name, either receiued of his Father (which to thee my Cicero I thinke to haue happened) or by any chaunce, or fortune, on him all men cast their eies: and of him there is searching what he doth, & howe he liueth. And so, as though he should lead his life in most open light, neither worde nor dede of his can be vnknowne. Thus it is proued, that Noble men must haue especial regard, that they may be thought worthy to beare that, which they receiued of their Grandfathers. For their faultes, or vices, are of all men, euen of the basest sort, both noted, and reported, and for their honorable doings and deseruings, are likewise of them commended & praised. Wherefore it is expedient for all those of the Nobilitie, and such as desire to beare the names of Gentlemen, especially aboue all others, to be circumspecte in their liuing and maners, and to walke as in the day light.

Nobilitas sola est, atque vnica virtus.

*Finis libri primi.*



N V M E R. 2.

*Euerie man of the children of Israel  
shall pitche vnder his owne Standerde,  
and vnder the Armes of their Fathers  
Houses.*



# The second book

18

*entituled, The Armorie of Honor.*

¶ What they were, who in olde time did beare tokens, or signes of Armes.



Nobilitie, as Boetius in his thirde Booke De Consolatione Philosophiæ, defineth it, Est laus quædam, proueniens ex meritis Parentum. It is also a dignitie of Birth and Linage. Aristotle saith in his fourth Booke Politicorum, that is, Virtus, & diuitæ antique. The which definitions teach vnto

Definitions of Nobilitie.

vs the true knowledge of verie Nobility, which diuerse and sundrie persons haue, and do yet attaine vnto by the name and good fame of their parents, other by chaunce or fortune, some for their studies, some by feates of Armes, some for their great possessions, or long continuance of their bloud, and auncient house in one name or lynage, and also manie for their vertues onely, which aboue all other ought euer to haue preheminence in praise and commendation. And therefore to that kinde or lynage of those men, were Armes first giuen, as to them which excelled all others in vertue, prowess, and goodnes of kind, and such were called noble persons or gentle, and they did beare in their shieldes, & on their helmets, or other armor, certain signes or tokens to be known by, Vt passim videre licet apud Poetas.

Pallas, that mightie Goddesse of Battaille & wisdome, for because shee woulde seeme more terrible in battaille, did beare for her Ensignes, the monstrous, and Serpentine head of Gorgon.

C 2

Bachus,



## *The Armorie*

Bacchus, the sonne of Iupiter, by Semeles daughter of Cadmus (who went a great part of the worlde, destroying Tyrants, and Monsters, and conquered the Countrie of India) did beare vpon his Helmet, the hornes of an Ore, which was his Crest, as it is now termed of the Heraultes.

Mars and Hercules, for that their strength, power, and force shoulde be well knowne, did beare on their Armour the skinnes of Lyons, in Latin called, Leonum exuviae.

Iupiter also, the sonne of Saturnus, who for his prowesse, and wisdom, after his death, was of all the Grækes honoured as a God, and called Father, and king of Gods, did beare for his Ensigne a Swannes head with the necke. All which Ensignes, and tokens by them deliuered to their successours, Nobilitatis, & quod ab heroibus nati essent, specimen dabant.

Porus, the king of the Indians, when he ordered his battaile against the great Alexander, did beare in his standerd the Image of Hercules, for an encouragement of his soldiers to fight well, and for a note of reproofe, and infamie to them that should flie from the same: and losse of life to them, that left it in the field. Such veneration, and Religion the Indians conceived of Hercules, that sometime had bin their enemye. Thus by whom tokens of Armes in old time were borne, may partly be perceiued. But yet the goodly order, and trade in bearing, and ordering of them, was not then such, as it is now. For of these before recited, I finde no mention made of mettall, colour, terme, or any other rule, in what forme they did beare them.

### *¶ Of the fourme of Scutcheons.*

To sette forth here the fourme of Scutcheons it needeth not. For the sundrie fashions thereof, and in especially nyne, may plainly be seene in the booke entituled, *The Accidence*



Accidence of Armory. And therefore first I will declare in how sundrie wise Escutcheon, Shields, &c. are turned in the Latin tongue, they be so necessary to be knowne of all gentlemen.

Albosa, Shields, or Tergats.

Clypeus, a shield, Tergate, or buckler for a footeman. Et dictus est clypeus, ab eo quod clepet. i. celet corpus, periculisque subducatur.

Scutum is also a Tergate, or shield, in especially for an horseman. Isidore saith, that it is called Scutum, Eo quod a se excutiat telorum ictum. Scutum autem equitum est: Clypeus peditum.

Ancile, a Shielde without corners, such an one in the time of Numa, seconde king of Rome, was seene fall out of the skie: and was kept by the Priestes of Mars, called Salij. Vide Vitas Plutarchi.

Pelta, is a Tergate, or Buckler like an halfe Moone, of the which, the book of the Kings maketh mention, that Salomon caused to be made, Ducenta Scuta de auro puro: & trecentas Peltas ex auro probato.

Cetra, is a light Tergate, wherof the Poet maketh mention: Leuam Cetra tegit.

Parma, is also a Tergate which footemen did vse.

Next vnto this, it is expedient for Gentlemen to knowe the Latin for Standerds, Banners, Auncients, &c.

Signifer, is he that beareth standerd, or banner in y<sup>e</sup> field.

Signa infesta, Standerds, or Banners aduanced in battaille, in marching against enemies.

Signa, be also standerds in warre, or Auncients.

Vexillum, is likewise a Banner.

I reade, that Romulus, first King of the Romaines, bled Fasciculos fani, that is to say, a gripp or knitch of hay bound together at the end of a long staffe, & so the same was borne in the field, in the stead of a Standerd.

The principal tokens, or signes which were bled of olde time in the Standerds, or Auncients of Emperors & Kings, were three.



## The Armorie

The first, and chiefe was the Eagle, which hath to diuers Emperours appeared, as a signe or token of victorie, that should fortune to them in their warres. The which the Emperours of Rome do yet aduance in their Standerdes. And whosoever beareth the same, is called Aquilefer, id est, the Standerd bearer of the Romaines.

The second principall token, which both the Grecians, & Romaines vsed in their Standerdes, was the Dragon.

The third and principall token that the Emperours of Rome vsed, was that which in Latin is called Pila, a round Ball, or Globe, as a figure to declare the nations that were subiect vnto them in the whole world.

Now shall ensue according to my entended purpose, diuerse and many Cote Armour, which I haue collected, and gathered out of sundry Authours, aswel Latins, as French and English.

Therefore, first and aboue all others, the Armes of our most dread soueraigne Ladie, Queene Elizabeth, that now is our chiefe Gouvernour vnder Christ, ought of all estates to be knowne, and knowne to be reuerenced, and honoured, as thereby we may worthily confesse, and acknowledge that Soueraintie, Royaltie, Preheminence, and dignitie of her, and her Auncesters magnificence, in uniting, and knitting together the whole Iurisdiction, right, and title of the most noble Realmes of England, and France into one: and so vnited, are quarterly bozne in one field.







## The Armorie

First on the right quarter is scene the armes of France, the field whereof is Azure, threé Floure de Luce, d'Or. And in the second England, the field whereof is Gules, threé Lyons Passant, Guardant, d'Or. The third as the second, and the fourth as the first. All within her garter of heavenly helwe, adozned with the golden Poeme: Honi soit qui maly pense, ensigned with the Emperiall Crowne of her Noble Maiestie.

Thus, who reading, & marking the order of the blazon of the said most noble Armes, and seeing the same afterward in any Church, Castle, or other place, but by and by he will know the same, and remember the reuerence thereunto due, and not that only, but wil breake out and say. God saue the Queene, God saue her Grace. Which wordes so said, and heard of others, bringeth all the hearers in remembrance of their obedience, and duetie to her, being our most lawfull Princesse, and Gouvernor. And these Armes are of all men, liuing vnder her, & her Lawes, and within all her Dominions, to be extolled, & set vp in the highest place of our Churches, houses, & mansions, aboue all other estates & degrees, whosoever they be. And this example of our Soueraignes Armes, I first put forth, as principally aboue all others to be knowne, for the causes aforesaid.

### Of Signes borne in Armes.

Beastes

There be diuers, and sundrie signes borne in Armes, as of beastes, the Lyon, Tyger, Panther, Barde, Leopard, Rhynoceron, Eliphant, Gryphen, Cameleon, Cameleopard, Linx, Beuer, Beare, Wolfe, Greyhounde, Hounde, Foxe, Ape, Satyre, Histrion, Cupidos, Leontophon, Musion &c. These properly be called beastes, and no other. For (as Isidore saith) Bestiarum vocabulum propriè conuenit Leonibus, Pardis, Tygribus, Lupis, & Vulpibus, & cæteris, quæ vel ore, vel vnguibus sæuiunt: exceptis Serpenti- bus. Bestiæ autem dictæ, à vi quæ sæuiunt.

Isid. li. 12.  
Cap. 2. Eti.

Also euery other beast, the these especially before named, ought not to be tearmed in Armes, Beastes, but by their proper



proper names, as a Bul, a Busse, in Latin called Tarandulus, an Horse, Mule, Asse, Kamme, Goate, Hart, Hynde, Bucke, Boze, Hare, Cony, &c. These in Latin are called Pecora, aut Pecudes, Iumenta, & Quadrupedia. Armenta equorum, & boum sunt, quod his in armis vtimur. And how they differ in, or touching their names, may easilie be understood by Isidore, who so will read him, Lib. 12. cap. 1. Etymo. titul. De Pecoribus, & Iumentis.

There are sene also in Armes, the signes of Serpents, as the Dragon, Coluber, Basiliske, of some called the Cockatrice, Salamander, Amphibene, Stellion, Prester, Ceraste, Hyder, Aspe, Adder, Snake, Jacule, the Chelyder &c. Quæ quatuor pedibus nituntur, sicut Stelliones, &c. non Serpents, sed Reptilia nominantur.

Of Fishes, these are especially bozne, the Delphine, Luce, Whale, Bocas, Pearch, Roche, Glade, Mullet, Amyon, Melanure, Balene, Mugil, Crabbe, &c. And of the Shel fish, the Escalop is chiefly bozne in Armes. Fishes

Of Fowles, or Birdes these are principally bozne: the Eagle, Gossehaue, Falcon, Marlet, Swanne, Crane, Storke, in Latin called Ciconia, Curlewe, Ostriche, Pheasant, Pellicane, Peacock, Hernelewe, in Latin called Ardea. The Kauen, Crowe, Pye, Backe, otherwise called Hesperilion, or Keymouse. The Nightingale, Turtle, Kaladze, Owle, Kite, Swallow, Onacracle, Martyn, Myzedromble, Lare, Pheasant, Partriche, &c. These birds, & many moe are bozne in Armes. Beate the Bee, Butterflie, Grasshopper, and Waspe are bozne of diuers: as also the Scarabie, which is a flye hauing hoznes like to an Hart. Fowles

Of trees are bozne in Armes, the Palme, Oliue, oke, the lawrell or bay tree, Sene, in Latin called Collutea, cedar, cypress, beech, walnut, mulbery, Sycamore, fig tree, Iupe, &c. And yet these trees are not so oft bozne, as their braunches, fruit, & leaues be: as by examples hereafter shall folow. Trees

Of Floures, Herbes, & their Leaues, an infinite number are bozne, as the Rose double and single, Alleluya, Parigold the Flowers



## The Armorie

the Lilly, the Safron floure, Celidon, Amomū, Merche, in Latin called Apiū, Artemesia, Agnus castus, the herbe called Diptanū, or Diptanus in Latin, in English Diptanée, or Detanée: Moifoile the great, Lupoine, the floure de Luce, Cinquefoile, Quaterfoile, Trisfoile, Daisy, Jacinth, Seney, Violets, &c.

Of fruits especially are borne the Pomgranade, in Latin called Malū granatū, the Orenge, Peare, Apple, the berry of the tree called Morus, & the leafe also is borne in armes, &c.

Of dead things are borne an infinite nūber in armes, as Crownes, Coronets, Maces, Billers, Piles, globes, Cheurons, Bars, Bendes, Helmets, Gauntlets, Swords, Daggers, or pugnions, Launces, Fauchons, Sithes, Billes, crosses, Bookes, Letters, Beasantes, Plates, Torteaures, Pellets, Saltries, Chequers, Castles, Towres, Rockes, Ships, Galthropes, Scocheons, Formales, Mollets pierced and whole, Sufflues, Harps, Bels, Lampes, Blomets, Kopes, or lunes, Bowes, Arrowes, Dartes, water Bowges, Lozenges, Mascles, Buckles, Fusils, Frets, Billets, wheelles, Dges, Cups, Ewers, Combes, Saltes, Phiols, Garbages, Wheons, Ballances, Maunches, Gorges, Bugles, Trompets, Lures, Bernacles, Harrows, Rowels, Treweels, in Latin called Trullæ, Annulets, Ankers, portculettes, Heies, Bolts, &c. And here is to be noted, that all thinges bearing life, of what nature soeuer they be of, except crowns Imperiall, are to be preferred for their estimation, and dignitie in signes of Armes, before all those which haue no life. As of beasts, the Lyon is to be commended & preferred before all others, whosoever beareth him, for that he is King of all beastes: but whether when he is borne passant, gardant, or regardant, rampant, saliant, seiant, couchant, or dormant, be most worthiest, or auncient in armes, I refer that to the Heraulds: yet not altogether, for I dare boldly affirme the bearing of him one way to be most of honoz & souverainete: as when he is passant gardant. And now the rest I commit to their Iudgement, who are mine elders. Of Birdes



of Fowles, the Eagle, Pellicane, Phoenix, and Swan haue chiefe dignitie.

Of Serpents, the Basiliske and Dragon.

Of Fishes the Delphine, Luce, and Glade.

Of Trees, the Palme, and Oliue. Of some the Lancel is preferred.

Of Floures, the Rose, Lily, or Floure de Luce.

Of dead things, Crownes, and Beasantes.

Of fruits, the Pomgranade beareth the preheminence.

Thus I haue shewed vnto you of diuers & sundry signes borne in armes, & the right opinion of the worthines thereof. So that now is to be shewed the blazon of al those signes in Armes, with many other mo, not before remembred. Wherunto I would with all & singuler estates, who would haue the name of gentlemen, endeouour theselues Manibus, pedibusq; (vt aiunt) to the knowledge of those which ensue. And because the Crosse is the most triumphant signe and worthiest, the same shall first haue place.



King Arthur, that mightie King Arthur  
Conquerour, & worthy, had so his Armes.  
great affection and loue to this  
signe, that hee left his Armes  
which he bare before, wherein  
was figured 3. dragons, an o-  
ther of 3. Crownes, & assump-  
ted, or took to his arms, as pro-  
per to his desire, a Crosse siluer  
in a field vert: and on the first  
quarter therof, was figured an  
Image of our Lady, with her  
sonne in her armes. And bea-

ring that signe, he did many marueilles in Armes, as in his bookes of Acts, and valiant Conquests are remembred.

Thus in olde time it may be perceined, what Princes thought of the Crosse. So hath it bin thought good to the wise



## The Armorie

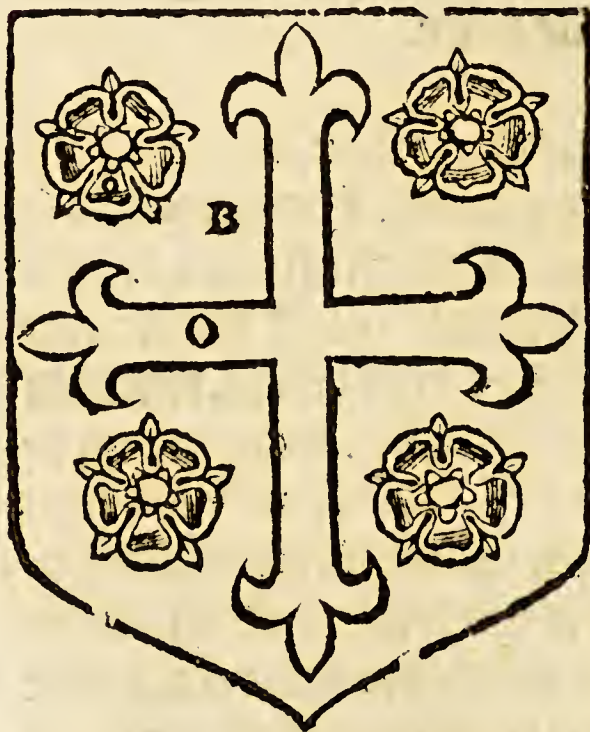
Wisedome of God, that Christ should subdue the vniuersall world through the Hornes of the Crosse.

Math. 27

Ioh. 19.

Many of the Iewes, which crucified that innocent Lamb and our Saviour Jesus Christ on the Crosse, when he was deliuered vnto them, wishing his blood to light vpon them, and their children, to the destruction of themselves, and their successors, did after wards worship the Crosse, which before cried in the multitude, Up with him, vp with him, crucifixe him. The Crosse being afore odious and a thing of reproch, was made by Christ, a triumphant signe, whereunto the world boweth downe the head, which Angels do worship, and Diuels do feare. Hereon he vanquished the power of the tyrant Sathan, and all the puissance of this world. In this signe it behoueth vs therefore to get the victorie, and not otherwise to triumphe, then vnder this Standerd of our heauenly Prince, which is Christ.

Crucis signū



It is also to be read, that this signe of the Crosse was sent from God to that blessed man Mercurie, as Vincentius in Speculo historiali, of the maruelous death of Iulia the Apostata, Libro 15. saith, that an Angell brought vnto the sayd Mercurie, all Armour necessarie for him, with a Shielde of Azure, and thereon figured a Crosse flowrie, betwene foure Roses, Golde. As it is

written, that this Shielde, with the signe of the Crosse therein was sent from Heauen: so I reade in the Chronicle of Gawin, which he writeth Super Francorum gestis, that in the time of the French King Charles, the seuenth of that name, the Sunne shining, and the Element being faire



faire and clere, there appeared, and was seene both of the English men, and French, a white Crosse in the clere firmament. Which heauenly signe so seene of both Nations, they of the French, which as then moued rebellion against their Prince, did take as an admonishment from Heauen, of their dutie and obedience due vnto him. Such veneration by them was giuen vnto the signe of the Crosse, fearing the persecution, and punishment that woulde fall vpon them, for such their Rebellion, as they had then alreadie committed.

Thus it may be seene, that the Religion which they conceived at the sight of the signe of the Crosse, did so alter their mindes, and mollifie their harts, that they did returne from their wicked practises of Rebellion, vnto their obedience, with crauing pardon.

As this signe of the Crosse was then seene of the French in the Element, which was (as I collecte) in the time of the noble and puissant Prince, king Edward the thirde. Soe the said Baguine reciteth in his Chronicles, that the Armes which the French Kinges nowe beare, were sent from Heauen to Clodoneus then king of France, when he was baptized, and became a Christian. id est, 3. Lilia aurea quibus subest cæli ferendi color, quem Azurum Franci dicunt. That is to saie, three Lilies Golde, in the colour of the faire, and cleare Firmament, which in French is called Azure.

And of the saide miraculous Ensignes Baguine writeth these two verses, as ensue.

Hæc sunt Francorum celebranda insignia Regum,  
Quæ demissa Polo, sustinet alma fides.

It were too long to write, or place here all the Verses, which Iodocus Badius Ascensius doth rehearse in the ende of the said Baguine his Chronicle, De Insignibus Franciæ. Wherefore, omitting the greatest part thereof, take these few following.

At no-



## The Concords

At nobis cælica dona,  
Et pia Francorum placeant insignia Regum.  
Aurea cælesti primum suffulta colore  
Lilia, Cæsareis olim iam credita ceruis.  
Auri flamma dehinc, veterum victoria Regum.

Buffones 3.

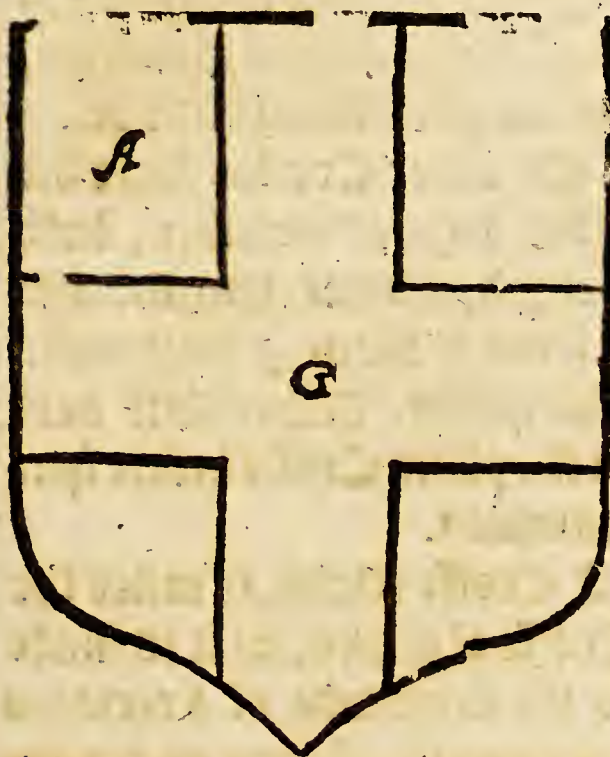
These yet remaine to the French Kinges for their Ensignes: where before Clodoneus time, they did beare three Codes, as witnesseth the said Gaguine in the first booke of his Chronicles, Fol. 5. pag. 2.

And of their Auriflambe the same Gaguine writeth thus. Traditum quoque est pannum sericeum rubrum, instar signi militaris quadratum, miro fulgore splendentem diuinitus esse exceptum. Quo in expeditionibus contra fidei christianæ hostes pro signo Franci Reges vterentur, huicq; vexillo nomen Auriflammæ hactenus permansisse. Deniq; a Dionisianis cenobitis asseruatam esse. Sed abutentibus signo aduersus Christicolas Regibus illud euauisse. Thus of their Armes and Auriflambe, how they had the same, appeareth. Yet here is to be noted, that when they aduanced their Auriflambe, which was their standerd in battail against the Christiāns, it vanished away (as Gaguin declareth) and they had the same no more again. For what cometh, or is sent from Heauen (as they allege the same was) must be godly, rightuously, and vertuously borne, vled, and ordered. Yet notwithstanding when that was gone, they did new make an other (as he reporteth) non dissimili forma: Not vnlike vnto the first, which was halowed by their Bishops, and kept inter sacra.

Thus their owne Chronicler doth declare, howe their Auriflambe did vanishe awaie, Almighty God being displeased with them, when they aduanced the same against their Christian neighbours, and were glad to counterfeit an other. Euen so likewise for their vntruth, infidelitie, & treacherie, he hath taken from them their Armes (which also they say were sent them from Heauen) and hath iustly, as a righteous Judge, giuen them to our Kings of this Realme  
of

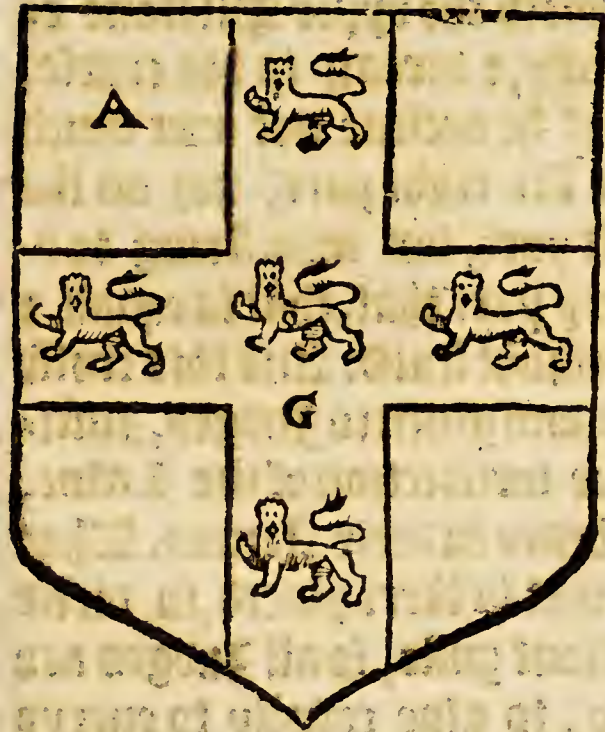


of England, to ennoblith them withall, and as their owne right and inheritance, which most puiſſantly, and valiantly they haue borne, and do beare, he therfore be praised, Qui est Rex Regum, & Dominus dominantium.



Nowe to retourne to the ſigne of the Croſſe, from the which I haue ſo much digreſſed. The Armes which of olde Heraultes are called Sainte George his armes, are thus to be blazed. Latinè, Portat vnum Scutum de Argèto cnm quadam Cruce plana de Rubio. Anglicè: He beareth a ſhilde Argent, thereon a plain Croſſe Gules.

The Enſigne of the noble Citie of London hath the like ſhield and Croſſe, ſauing that on the dexter part thereof is ſcene a Daggare, colour of the Croſſe.



Semblablie the Citie of Yorke hath the ſame ſhilde, and Croſſe, both in mettall, and colour, but the Croſſe is charged with ſixe Lyons paſſant, Gardant d'Or, as here appeareth.

This



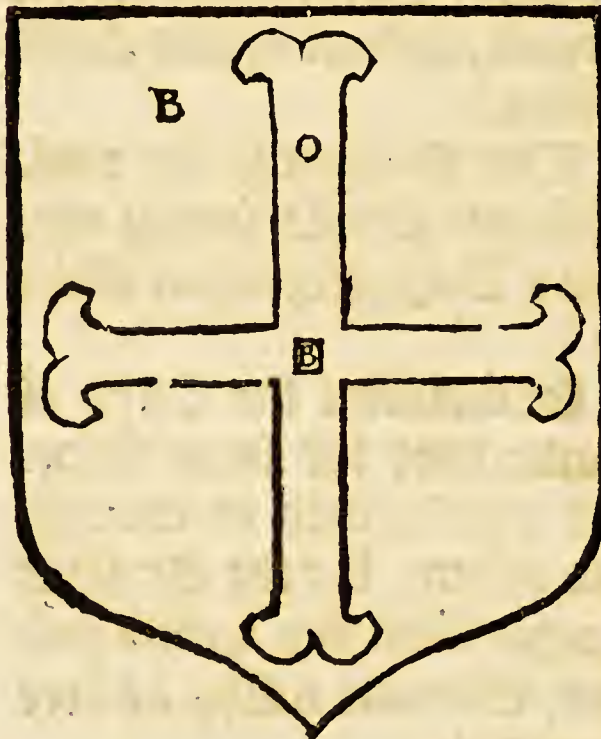
## The Armorie

L. Sandes



This noble Baron beareth Argent, a Crosse raguled Sable. I find it blazed in French thus. Le Syre Sandes, port de Argent, vn croix recopee Sable. This Crosse is two trées, the boughes being cutte off.

Of other Cresses there bee bozne a great number, both charged, and not charged: and of some of them I will make description. Wherefore next to the plain Crosse before spoken of, take these ensuing for examples.



A Crosse Molin, is called the Crosse of a Mill, for it is made to the similitude of a certaine instrument of yron in the neether stone of the Mill. The which instrument beareth, & guideth the vpper Mil stone equally, & directly in his course, that he decline not ouer much on the right part, nor on the left part, but ministring to euery part that, that is equall, & without fraud. And this crosse

might conueniently be assigned, and giuen to Judges, Iustices, and to such others, who haue iurisdiction of the Lawe, as a signe, or token for them to beare in their Armes. That is to say, as the foresaid instrument is there placed, to direct the Millstone equally, and without guile, so all Judges are bounde, and tyed in conscience, to giue equally to euery man, that which is his right. And it is to bee said, that the possessor of these Armes beareth Azure, a Crosse Molyné de Or.

It is



It is to be knowne also, that the said crosse, (as many other signes in Armes) may be shadowed. This is to say. That of whatsoeuer colour the field is of, the vmbze or shadowe of the token or signe borne in the fielde, is traced of a contrarie colour, and the bodie of the thing shadowed, is of the colour with the fielde. And this Crosse so vmbzated, is thus to be blazed. A. beareth Or, a Crosse Molyne Ambze.

Yet here is to be noted, that if any such Cote armour be honored with a chiefe, the thing so borne in chiefe shall not be vmbzated, but abide perfect in mettall and colour as it was befoze, least such a Cote should lose altogether his dignitie, or worthynes. Wherefore Blazors of armes must beware of these ensignes which are borne vmbzated, and not to thinke of them, as of colours transmuted: For as I finde



written in an auncient authoz, there haue bin certayne nobles, and Gentlemen in this Realme, the which did beare diuerse shadowes in their armes, as of the Lyon, Antelope, Greyhound &c. And of him that beareth such a Lyon, this is the blazon. A beareth Sable, a Lyon rampant, Ambze.

And it is to be considered, that such Gentlemen, as did beare their armes shadowed, had their progenitours, bearing the same not shadowed, but whole and perfect. And because their possessions and patrimonies descended to other men, then the newes or kinsmen of such gentlemen, liuing in good hope, and trusting to haue the possessions and patrimonies so descended to other men againe, did in the meane while beare their progenitors armes vmbzated, lea-



## The Armorie.

armes vmbzated, leauing all other differences. For when at any time such their inheritance, to them reuerted, then might they beare that Lyon, or other beast, in such forme, field, & colour, as their progenitors did first beare the same. And note, it is more worship and much better for them, to beare their armes so vmbzated or shadowed, then wholly to leaue th'ensignes of their progenitors. But yet in my iudgement, they might alwaies (with conuenient differences) haue borne the same whole, and not vmbzate: and inespically they must be so ordered at their funerals, notwithstanding the bearing of them otherwise in their life time. And herein the iudgement and sentence of the Kings at Armes, must chiefly take place, and haue vigor and force: for the distribution of this difference before spoken of, only belongeth and apperteineth vnto them.



Yet there remaineth one crosse to be descriued, which I did see on a graue stone in the North end of the Myster of Wozke, the name of the bearer I haue forgotten, but the fiede of his Cote armoz was gules, on a Crosse Sarcele d'Or, five mollettes of the first, perled. But this Crosse, and others, I find so often not well figured, that it maketh me doubtfull of the certayne names thereof.

Wherefore, it is very needefull for all painters, cutters, grauers, glaziers, and embzodurers diligently to see, and weightely to consider the Cote armozs, which are put to them to be painted, cutte, graued, englassed, or embordured, that they commit no offence therein, contrary to the forme and order prescribed to them by th'officers at armes, who haue by most auncient Law the correction, yea and the direction thereof, when



When they can iustly find any fault in things appertaining to Armozie.

And thus I will passe ouer Crosses, there be so many of them, and those of diuerse other formes, degrees and charges, then before are blazed: as Crosses, euncked, entrayled, forked, paled, and trunked Crosses, Botonce, Mascule, Besant, bairée, vnde, nebule, corde, botony, Batone, formye, vnde, pomelle, frushe, nowye, Crosse taue, checkey, waue, Frette, humette, and fitch. There are also to be found and seene in armes Crosses double partited, semped, quartered of the field wher in they stand, contrecomponed, perled, garded, and voided &c. These may the better be throwly perceived, if the reader hereof wil diligently note, and beare away, what is said of them by master Leigh, in his Accedence of Armozy, where he largely entreateth of sundry and diuerse sortes of Crosses, bozne in sundrie wise, as may appere, Fol. 29. 30. 31. &c.



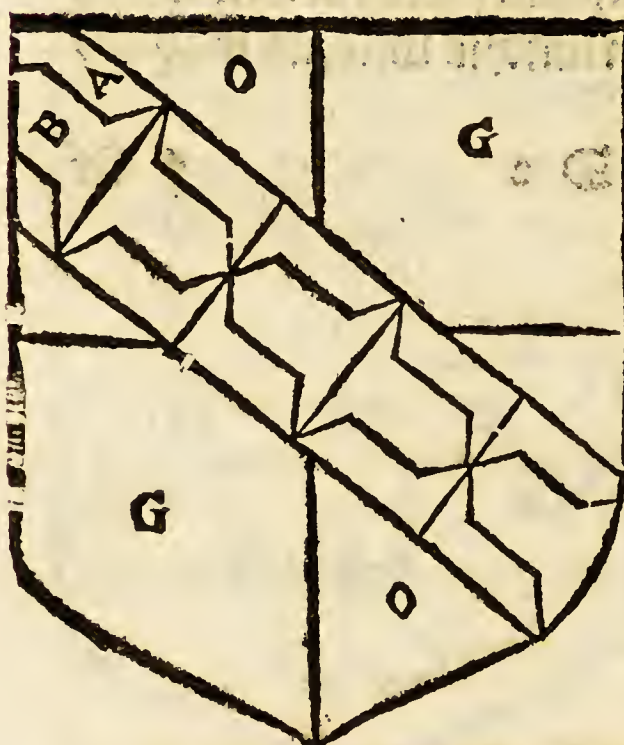
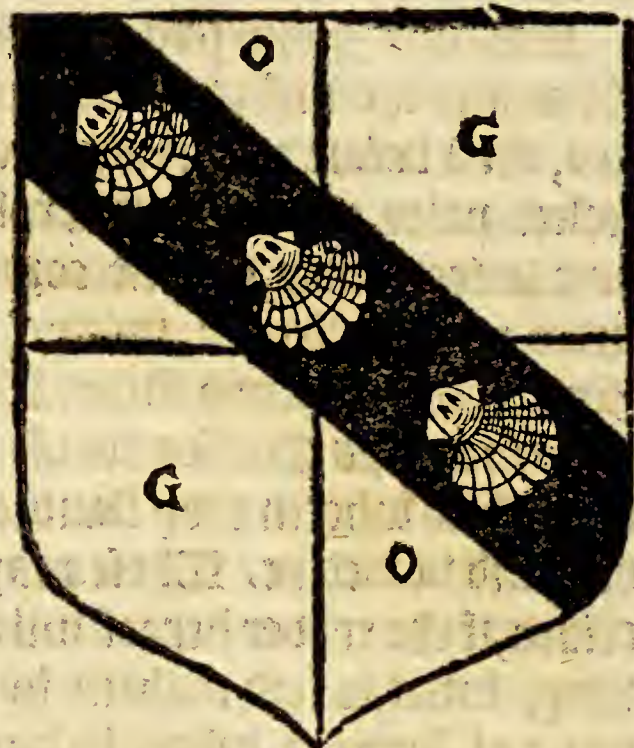
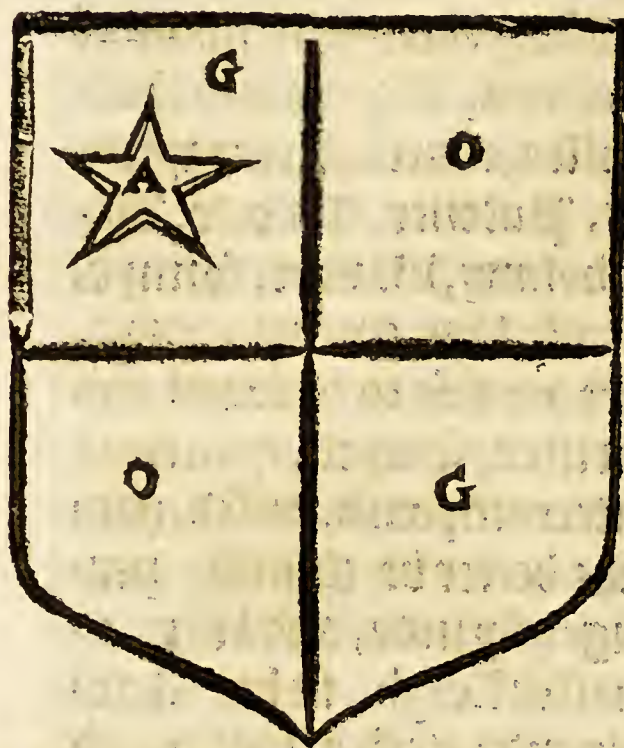
These are the arms of the Duke of Devonshire, which are quarterly divided, the quarters being, 1. A cross gules, 2. A cross argent, 3. A cross sable, 4. A cross vert.

These are the arms of the Duke of Devonshire, which are quarterly divided, the quarters being, 1. A cross gules, 2. A cross argent, 3. A cross sable, 4. A cross vert.



# The Armorie

g Of Armes quartered.



1 Beareth quarterly Gules, and Or, one Hollet d'Argent, on the first quarter. These appertain to the right honourable, the Earle of Orford, by the name of the Lord Mier.

L. Veer

2 Beareth quarterly Golde, and Gules, an Escar, boncle, Pomette, Fleurette, Sable, Brochant sur le tout. This is the sixte Coate, borne and marshalled in the Coate Armour of the right honourable, Sir Henrve Sidneys Knight of the most honourable Order of the Garter, and Lord,



Lord President of the Queens Maiesties honourable coun-  
cell in Wales.

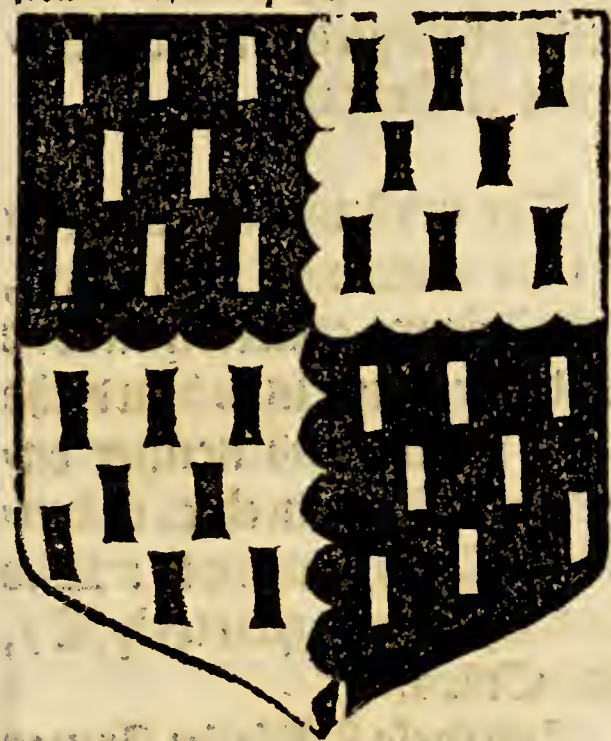
3 Beareth Or, and Gules, a Bende varie Argent, and  
Azure, by the name of Sackuile, Baron of Buckhurst.

Sackuile

4 Beareth Or, and Gules quarterly, on a Bend Sa-  
ble, 3. Escalloppes d'argent, by the name of Euers.

Euers

Armes also which are quartered as aforesaid, for their di-  
uersitie, may in some respect seeme to be two Coates, borne  
quarterly, where Secundum veritatem, they are but one.  
As in example.



He beareth quarterly, Sa-  
ble and Argent engrailed, Bil-  
lettie. Here needeth no fur-  
ther Blazon, to say, that the  
Billetties be conterchanged, or  
transmuted of the field, or as  
of the one quarter, or the o-  
ther, since there is descried bi-  
lettie ouer all. Touching that  
the quarters in the diuision of  
the Escoccheon, bee engrailed,  
that terme is so frequented, be-  
cause two colors, or any met-

fall, or colour bee gradately inferred one into the other,  
that no partition, but onely the Pursue, may bee scene be-  
tweene them.

D 3

He



## The Armorie



He beareth Argent, and Sable quarterly, Rassé. These bee called quartered Armes, rassé, for that two colors be rassé, as though the one were rent from the other. And as these are borne rassé, so likewise are borne in armes quarters, borders, &c. Enueckie, or dentillie. Whereof ye may finde examples in the Accedence of Armorie.



L. Say.

The most auncient bearing of two Colours, or Mettall, and Colour, quarterly in one Cote Armour, is to beare the same plaine, and neither engrallé, rassé, enueckie, or dentillie. As for example: The L. Say beareth quarterly, Or, and Gules.

And these suffice for Armes quartered, which are alwaies to be taken for single Coates, yet of great antiquitie, as to

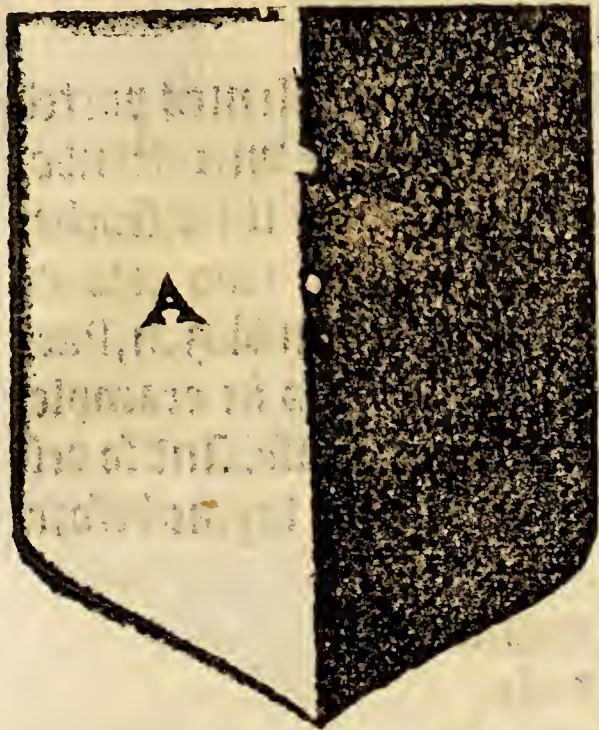
the Heraulds are best knowne.

¶ Of Armes parted per pale.

Armes parted the long way, or on length, being of two colors in one Escutcheon, equally parted from the middelt of the highest part thereof unto the lowest point, are in Blazon termed, partie per Pale. And of the olde Herauldes, Latine, Partita planè secundum longum. Gallicè, Partee du longe. And thereof shalbe shewed seven sundrie partitions most



most used in Armes Paled: videlicet.



First, when any Gentleman beareth two Colours, equally parted plaine waie, yee shal blaze his Armes thus. A. beareth Argent, and Sable parted per Pale.

B Beareth Argent & Sable, parted per Pale, engrale.

C Beareth Or, and Gules parted per Pale, rasée.

D Beareth Argēt and Azure, parted per Pale, enueckée.

E Beareth Sable and Or, parted per Pale, dentée.

F Beareth Argent and Vert, parted per Pale, nebule. It is called Nebule, for that two colours are put together by the maner of Cloudes.

G Beareth Or and Gules, parted per Pale, vndée. It is termed Vndée, becaus two colozs are caried one into an other, by the maner of water troubled with the wind.



A Cote Armour parted per Pale Dente, or otherwise, is often found charged with one token or twaine. But of antiquitie one is most receiued, as one of the Hungerfords hath, who beareth Gules, and Vert, parted per Pale Dentille, a Cheuron, Or. This Cote is of dignitie much the more, because, besides the Cheuron, the filde is occupied with no other signe.

Hungerford's  
his Cote

g Of



## The Armorie.

Of Armes parted per Fesse.

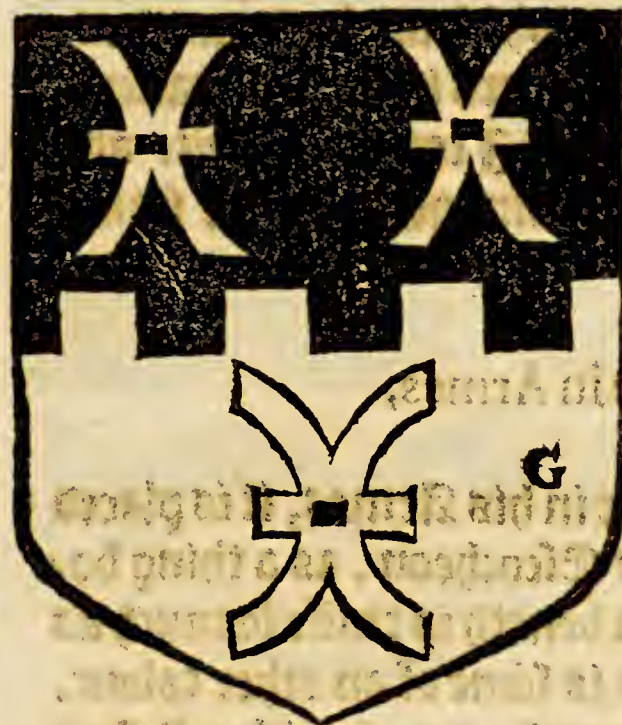
Euen(as next before) ye may read of the Armes parted on the length of the Escutcheon: So may ye vnderstande, that there be partitions also made ouerthwart the Escutcheon, euen in the middelt of the same, equall, of two colours from the right side, to the left, and is termed in blazon, Partie per Fesse, Gallice, Partie transuersee. As in example: It beareth Argent and Azure, partie per Fesse. And so describing the colours of any Escutcheon, ye may say, as before, of the Armes parted per Pale.

videlicet Partie per fesse engraille,  
Partie per fesse rasie,  
Partie per fesse enucckye,  
Partie per fesse dentie  
Partie per fesse nebule,  
Partie per fesse vndee &c.

Note also that these partitions per Fesse, are to be scene often charged with one token of Armes, or with two, as the diligent searcher shall finde, if hee take heede thereunto, in this Booke.







How these partitions may be in sondry wise charge,  
take these few following for examples.

1 Beareth Or, & Sable, parted per fesse, vnder is, Lions  
Dragons, transmuted of the field. I terme these Lions tras-  
muted, because the Lyon first placed in the field, is Sable, in  
Or, & the other is Or, in Sable. This may be taken for is.  
Cote armours, without breach of any rule in Armoury. And  
is called of old Heraults Lentally: which wherefore it is so  
called, ye may read in M. G. Leigh his Accidence of Armou-  
ry, where he treateth of sundry partitions melles.

Lentally

2 Beareth Gules, & Sables parted per fesse enuecked,  
C I three



## The Armorie

thre Lyons naystant argent, crowned.

3 Yet I finde an other partition, as this example teacheth, videlicet, S. beareth Sables, and Gules embatyled per Fesse thre Fer de molins d'Argente.

4 The said partitions also may bee charged conveniently with two tokens, and the same of two natures and kindes, as thus it may be deuised. R beareth Sable, and Argent parted per Fesse nuble, two Faucons volante, and a Greyhounde cursante, contrechanged of the field. Here the Faucons are Argent volant in Sable, and the Greyhound is Sable cursant in Argent, and this is good Armorie. These examples may suffice for armes parted per Fesse, although there be seene diuers other partitions, as party per Chevron, per Pile, per Bende &c. which are both auncient, and right commendably borne of diuers in sundry maners, formes, and orders. Therefore here I cease to write any further of them, vntill I shall speake generally of signes borne in armes.

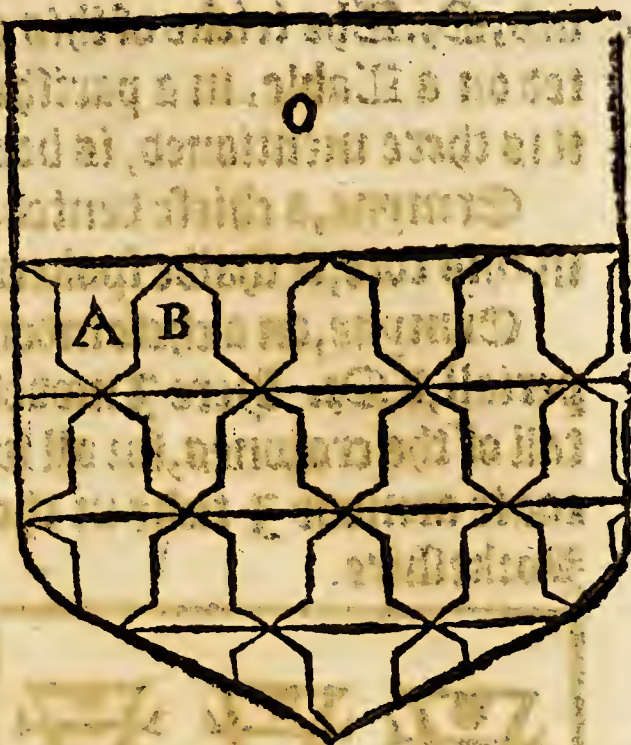
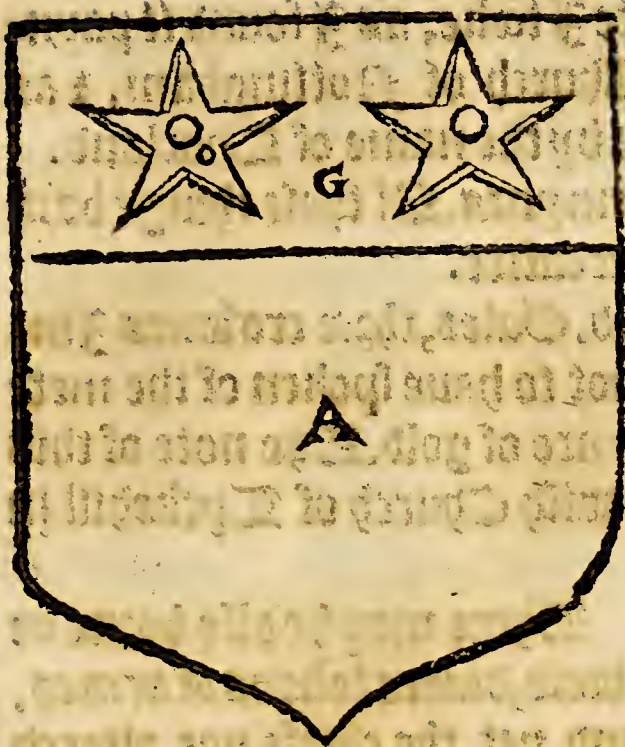
Partitions

### Of a Chiefe in Armes.

**W**ho soeuer beareth a Chiefe in his Armes, it is placed in the hyghest place of the Escutcheon, as a thing honorable to be borne, and the field beneth is twice so much as the chiefe, and most commonly is seene of an other colour. Therefore certainly they do greatly erre, which call such Armes parted, although they be of two colours: for in parted armes it is required that the colours bee equall, and so it is not in any Armes that is honored with a Chiefe, or a chieftaine. And of the same, how in sundry wise they are borne in Armes, take these few ensuing for examples.

1 The





1 The Lord S. John beareth Argent, on a chiefes Gules, two mollets d'Or persed verte. L.S. John.

2 Herrey, a Chief, d'Or. This is borne by the name of Tytchburne, of Tytchburne. Note that this chief is not charged with any thing, and therefore is of great antiquitie. And of the field of this cote I will speake hereafter, where it shalbe intreated of sundry furies. Titchborne

3 Barrie undee, of vi. d'argent, and Sable, on a chiefes gules, a Lyon passant gardant d'Or. Here the chief is charged nobly which a quicke beast of hono.

4 Ermyne, on a chief dented, Gules, three Crosses tas



## The Armorie

Thurland. ued, D<sup>r</sup>. The tricke of this cote I toke, as I found it paynted on a Table, in a parishe Church of Pottingham, & as it is there mentioned, is bozne by the name of Thurland.

Ermyne, a chiefe dented, ermynes. Of these things bozn in this cote, it shalbe spoken hereafter.

Ermyne, on a chese indented, Gules, thre crownes Imperiall, d<sup>r</sup>. Here I needed not to haue spoken of the metall of the crownes, for all such are of gold. The note of this coate armour I toke in the parish Church of Tyckehill in Wokeshire.



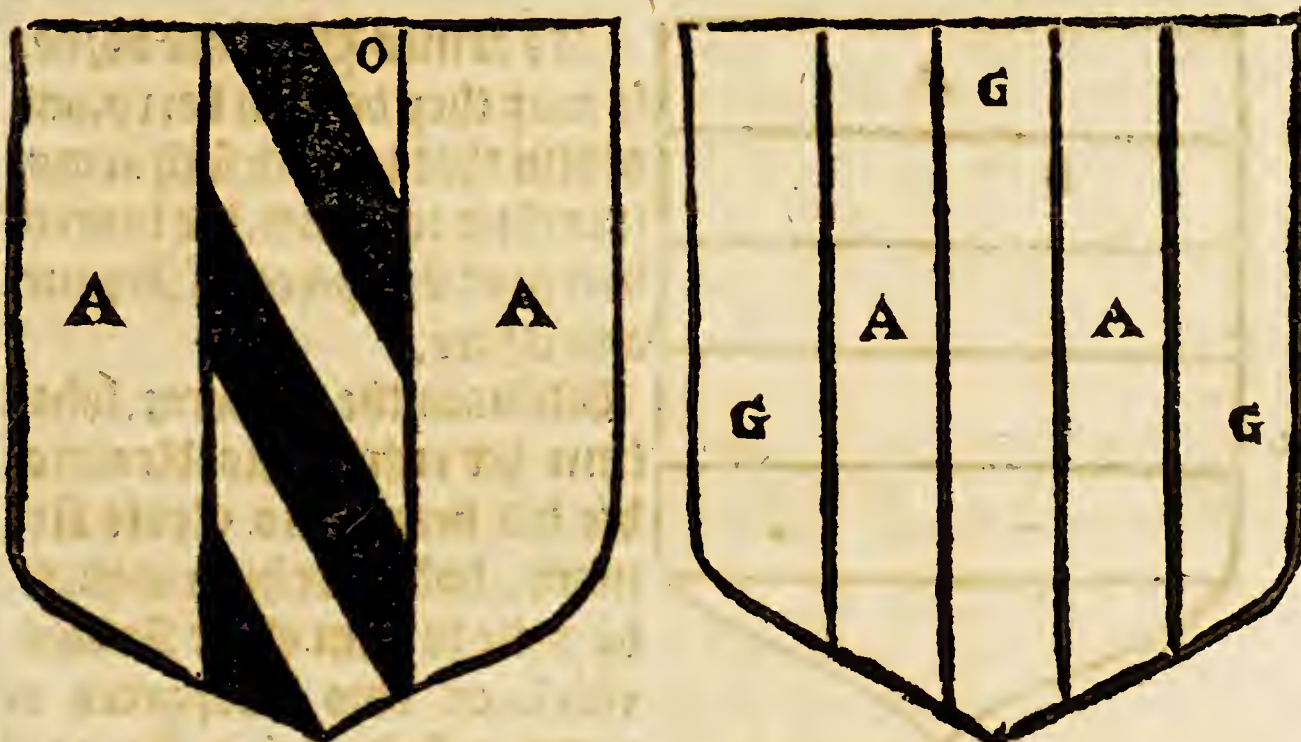
There may be also bozne in chiefe, diuers tokens of armes, and yet the chiefe not altered in colour from the field, as the cotes befoze blazed are, as for example.

D Beareth D<sup>r</sup>, thre water bowges Sable in chese. Here the field remaineth perfect without alteration of colour, and abydeeth onely as charged in the chesetaine, which is very ancient Armory.

### Of Armes Palee.

As I haue sayde befoze, no Armes ought to bee called parted, but if they be made of two colours, once parted and no more. Armes palee, (whereof now is to be shewed, are not, nor ought to be called partite Armes, although they be deuided in two colours. For the colours in armes palee, are diuersely parted of two colours to the number of sixe payles: and such Armes, be called Armes palee, for they be made after the maner of payles, yet in sundrie wise, as plaine, vnde, daunfete &c. whereof take these fewe for examples.





1 A Beareth palee, of 6. pièces, Or, and Sable.

2 C Beareth Palee dansetee of fower Sable and Argent, or thus, his field is of Payles dauncie Sable, and Argent. These Payles be called dansetee, because they be crooked and sharpe, and so put together one into an other. And note, that these cotes Armours be termed Paled, because therein are founde so many Pales of one colour, as is of the other.

3 In diuerse armes of gentlemen be found, one, or two Payles of one colour, and what colour is founde moze, is the fiede, and of one Payle, take this for example.

C Bea



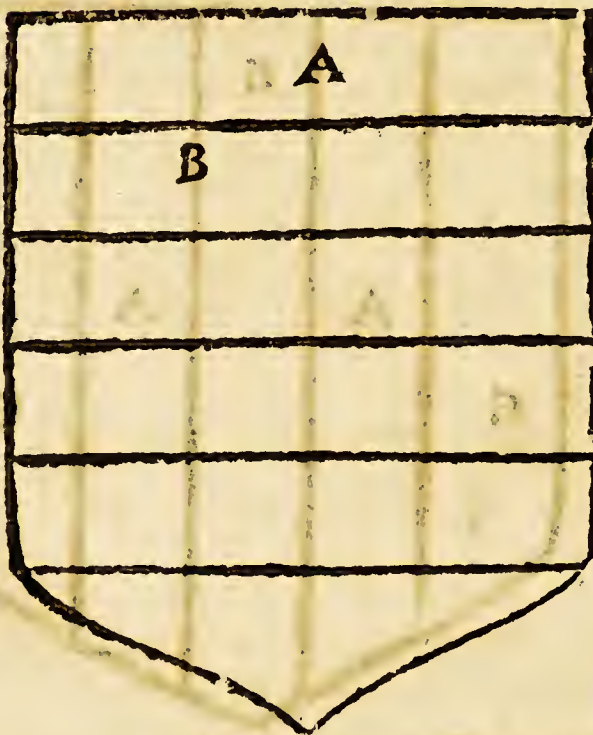
## The Armorie.

¶ Beareth Argent a Pale, bendée d'Or, and Sable, and of him that beareth two Pales, it must be said thus.

4 Beareth Gules ij. Pales d'Argent. These pales may be borne undated, which is as much to say, as watered with a flood, and also engraed, dented, vaire &c. Whoe marketh well these two last shields, shal plainly perceine, that both the dextre part, and sinister of the Escoccheon, abyde perfecte of one mettall or colour, and so shal he not find of armes Palée, for what colour thereof is found of the right part of the shield, the contrary is found on the left.

### ¶ Armes Barrie.

¶ William  
Conqueror.



As armes Palée are borne, so may they be born barry, and of him that beareth such arms, it is thus to be said. He beareth barrie of vij. pièces d'Argent, and Azure.

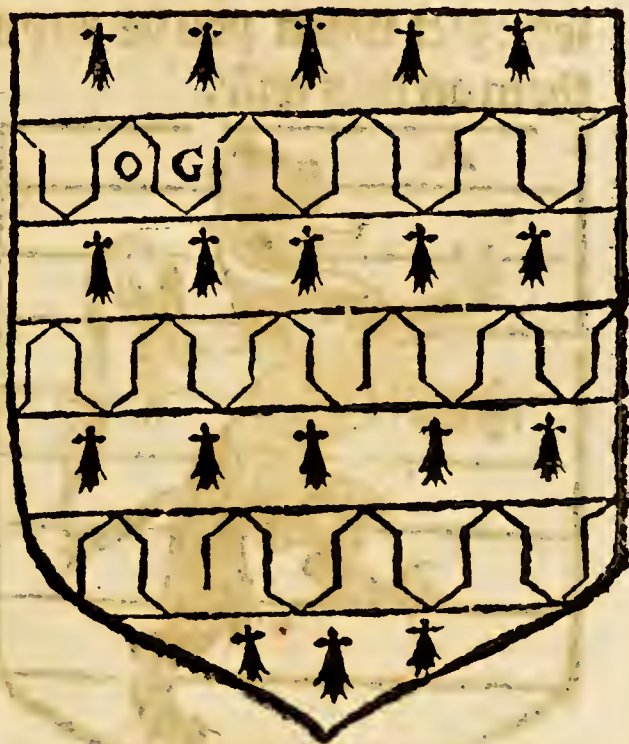
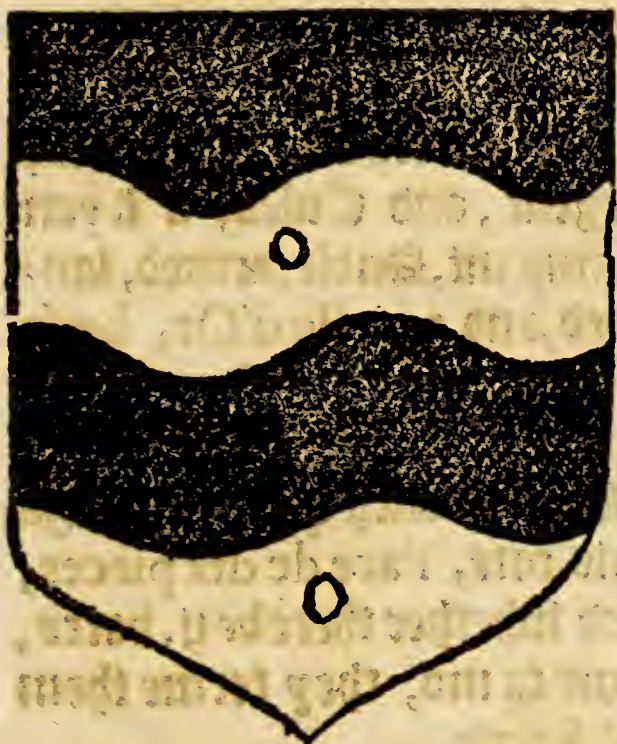
William the cōqueroz, what time hēe entred this Realme, hēe did beare this Coate Armour, but after his conquest, he tooke to him other Armes, videlicet two Leopardes of gold in a field Gules. For as I

reade, Henrie the second was the first King that did beare three Lyons.

Also, it is to be knowne, that armes may in diuerse wise be Barred, and the first maner is playne and streyght, as is next befoze exemplified. Yet in the blazon of them, ye shall not say, hee beareth plaine armes barred, But if they be otherwise borne, ye then must needs declare the blazon of them, how they differ from playne Armes barrie, for some are borne Barrie undée, barry berrey, or enuecked, barry dauncie, or Bendye &c. Others also be barred with



with a Lyon Rampant, a Greyhound, or other Beast. And some be barred otherwise, as hereafter partly shalbe shewed by sundry examples following, viz.



- 1 D Beareth barrie vnde, of 4. sable and D.
- 2 E Beareth Ermyne thre barre ways berry d' D and Gules.
- 3 F Beareth Sable, two barres Daunsety, d' Argent: And of a cote Armour barry bendee, weade in M.G. Leigh his Accidence, where he entreateth of cotes cominxt with two of the honorable Ordinaries,



## The Armorie.

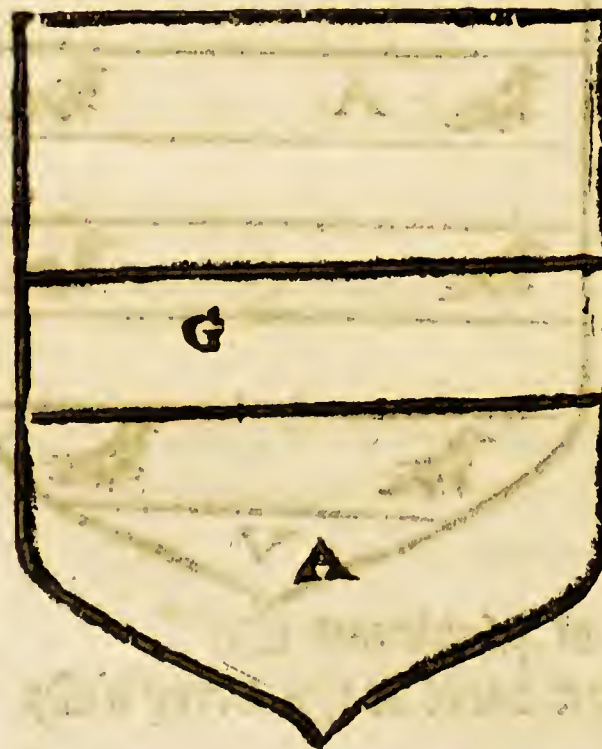
4 Beareth barrée of viij. pièces, Argent, and verte, an Oyle of Parlettes, Sable.

And note that these coates barries, are most commonly borne of 6. and 8. pièces, but neuer above, as Wpton witnesseth: Yet when you see any armes, hauing no pièces, blaze them on this wise.



He beareth on x. barrullets, Argent, and Gules, a Lyon Rampant, Sable, armed, langued, and accolled d'Or, brisé d'une Croix de mesme en l'espaule.

The French Heraulds blaze this cote, Face de dix pièces, and whether there be ij. barrs, three or mo, they terme them all, Facee.

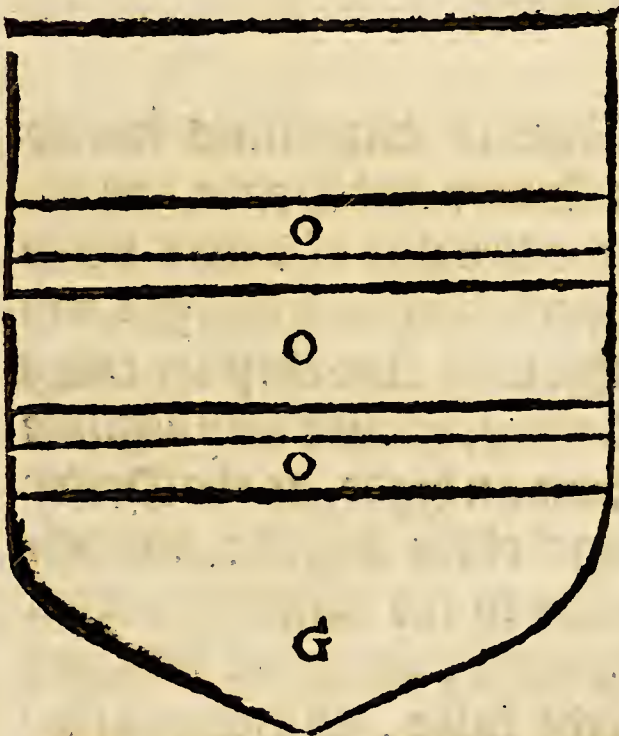
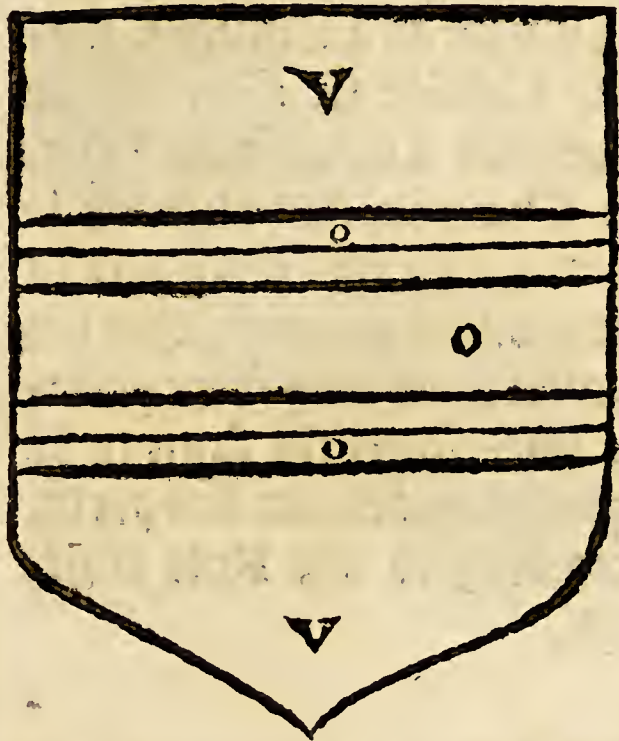


Moreover our Barre is be-  
rie often placed in Armes, e-  
uen from the middest of the  
Dexter part, to the Sinister of  
the Escutcheon, so that the field  
must containe twice so much  
aboue the Barre, and as much  
beneath, as the Barre is of it  
selfe. And therefore it contey-  
neth but the fift part of the  
field. As in example: B. bea-  
reth Argent, a Barre Gules.

Here note, that a Barre may be borne with two Bar-  
rulletes, one aboue, and the other beneath the Barre.  
And Barre, as I saide before, containeth but the fift part  
of the fiede: and the Barrulet is a Diminutive thereof,  
And



and is but the fourth part of the Barre. And these Bar-  
rulettes are often found Flozie, or Flozed, for that they  
be made after the maner of Floure de Luces, issuing out  
of them as diuers otherwise, whereof take these next for  
examples.



The first beareth Vert, a Barre & two Barrulets, Or.  
The seconde beareth Argent, a Barre, with two Bar-  
rulettes Flozitie, Sable.

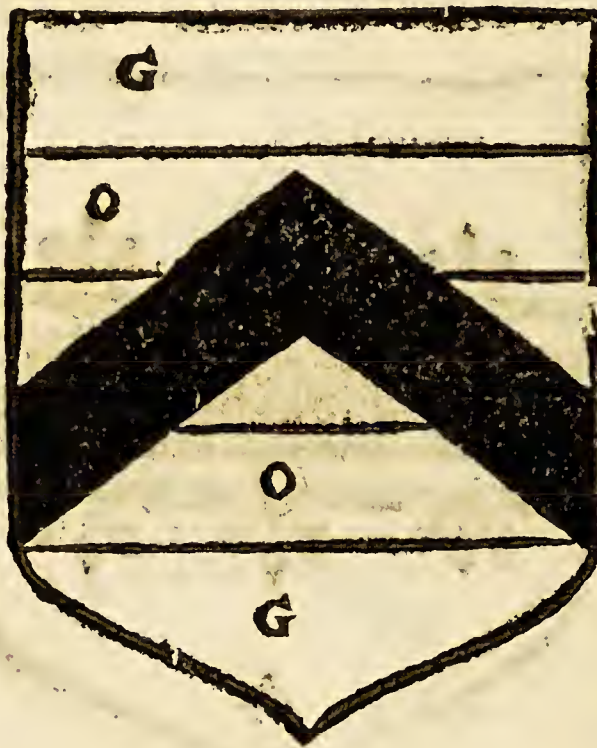
The thirde beareth Gules, a Barre betwene two Clos-  
settes, Or. The Closet is the halfe of the Barre. And  
these



## The Armorie

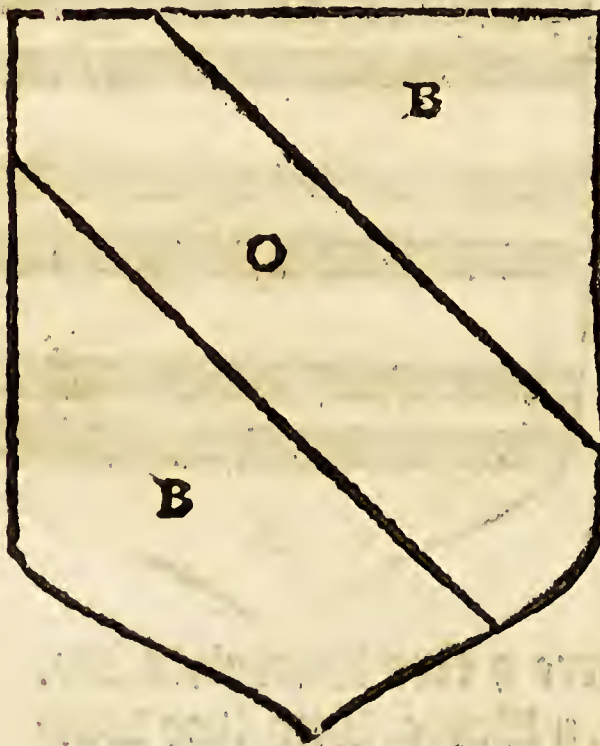
these two halles thus deuided, haue the force of two Barres in the fielde, for moe, by the name of Barres, it may not containe, and keepe equall diuisions.

The fourth beareth Argent, thre Barres Gemelwes, Sable.



He beareth Gules two Barres i Or, ouer all a Cheuron, Sable. Gallicè sic : Portoit de Gueulles a deux faces D'or, au Cheuron de Sable sur le tout. I place this Cote here in the end thus changed, that the gentlereader may more plainly vnderstand the same to be equally deuided into five parts, according to the Rule aforesayd.

### Of Bendes.



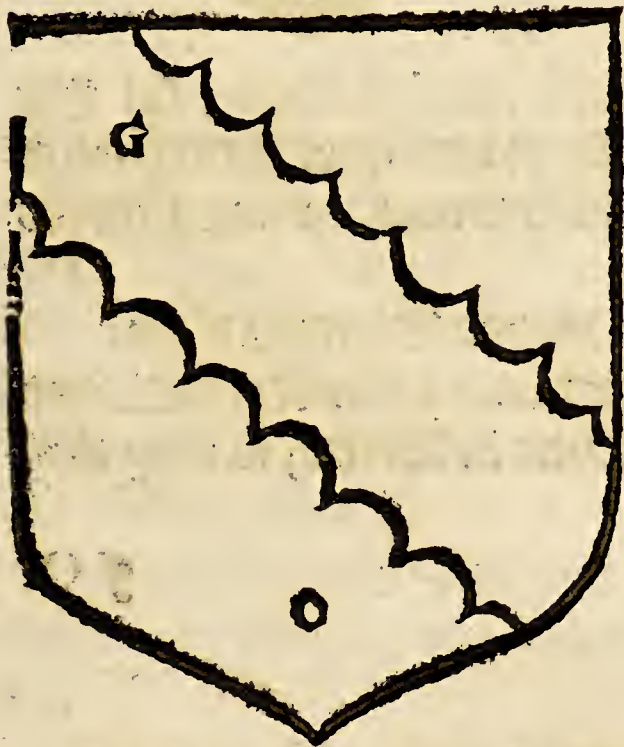
There is oftentimes founde in Armes, one Bende, and the same is borne of diuers noble Gentlemen, both charged, and otherwise. And they are called Bendes, because they beginne aboue an highe, at the Dexter angel of the Shielde, and descend to the Sinister part of the same, and must containe of the fielde, as before is shewd in the Concordes of Armory.

And of him that beareth such a Bende, ye shall say thus.  
**L. Scroupe** Videlicet : The L. Scroupe of Bolton beareth a Bende,  
 Or,



Or, in a fiede, Azure. I here first blaze the Bende, for the honour of the mettall that he is off, and ydt the fiede is of the colour of the most faire and clere firmament.

Thefe Bendes may be borne with Bendelettes of diverse fourmes, some plaine, some faire, some with Cotizes both plaine. or daunce. &c. As in example.



First beareth Argent, a Bende Waue Sable, these appertaine to the right worshipfull Sir H. Wallop of Wallop in the Countie of South H.

The second beareth Vert, a Bende Murie Dargent.

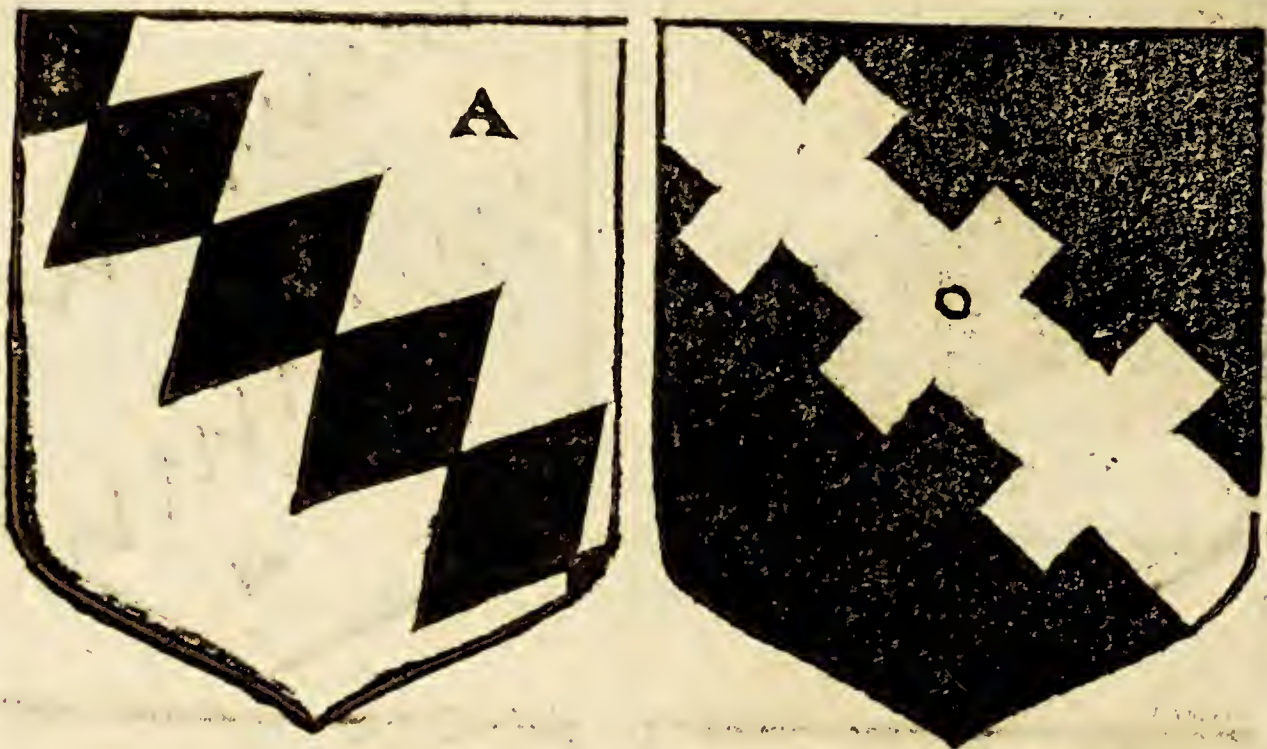
The third beareth Or, a Bend sinister, engraled Gules.



## The Armorie

The fourth beareth Azure, on a Bende Argent, cotized with two Cotizes d'Or, a Lyon Sable, armed and langued Gules.

Moreover, there be found in Armes, certaine other Bendes, to some straunge, from these aforesaid, as these two which ensue.



Sidenham

First beareth Fusilles, which are so termed, for that they be made like Spindles. As in example: Sindenham beareth Argent, a Bend Fusillie Sable, or five Fusilles in Bende Sable.

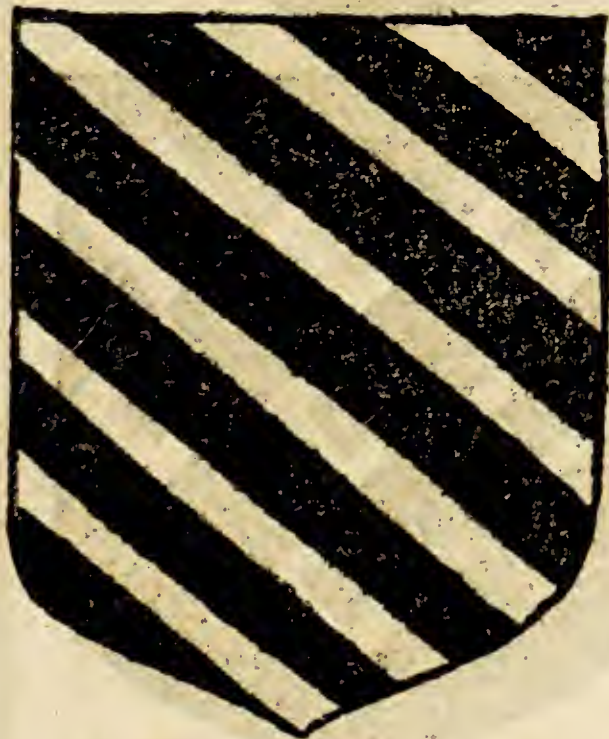
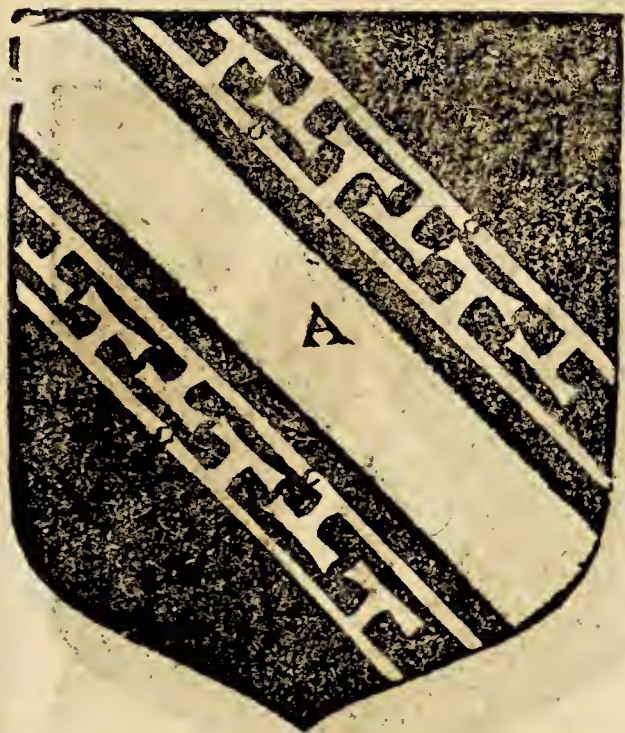
The other beareth Sable, a Bende Brettefle d'Or.

Fusilles in Bendes, are commonly borne of Gentlemen in Burgondie, and as they be borne in Bende, so may they be borne in Fesse, &c.

9 Of



¶ Foure Cotes of sundry deuises.



1 Beareth Sable, a Bende Argent, with two double Cotizes, Potences, and Conterpotences of threé pièces d'Or.

2 Beareth Bendie of six pièces d'Or, and Vert, on a Fesse Argent, threé Floures de Luce Azure.

3 Beareth Sable, six Battunes d'Argent.

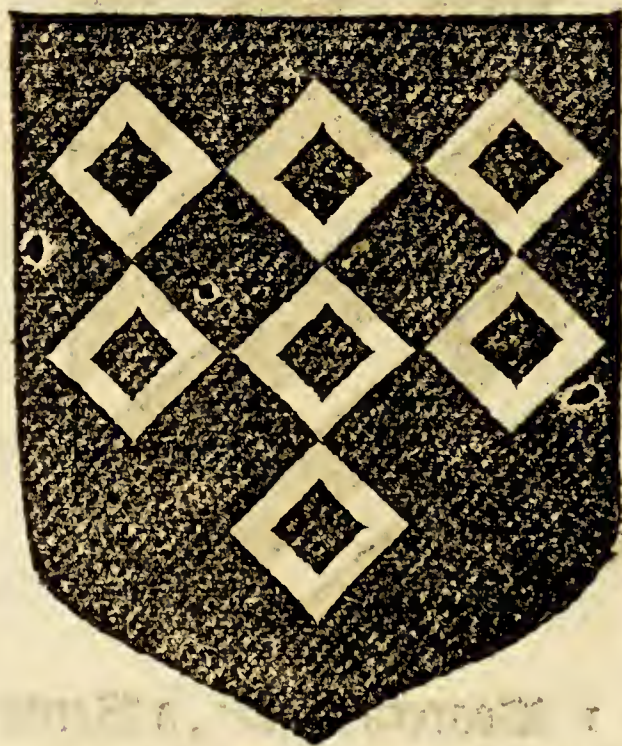
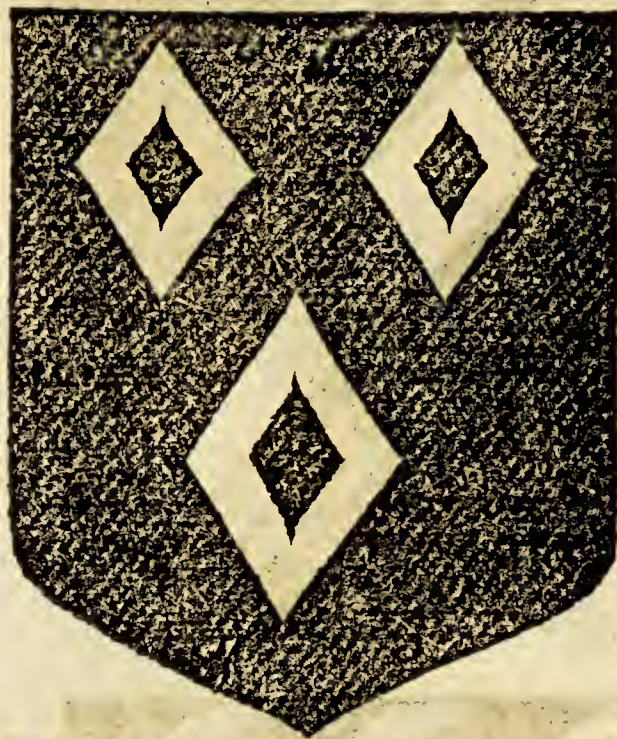
4 Beareth Azure, a Crosse Sarcele d'Or, with a Battune, compony d'Argent, and Gules.

¶ Diffe-



# The Armorie.

¶ Differences betweene Fusilles, Lozenges,  
and Mascles.



1 Beareth Gules, foure Fusilles in Fesse Ermyne,  
by the name of Denham.

2 Beareth Sable, thre Lozenges Argent.

3 Beareth Or, and Ermynes Lozengie.

4 Beareth Sable, 7. Mascles D'argent voided, 3. 3. &c.

¶ Cheu-



9 Cheurons.



- 1 Beareth Ermynnes, a Cheuron D'argent.
- 2 Beareth Sable, a Cheuron between three Buchettes D'argent, lyc de Wert.
- 3 Beareth Ermynne, two Cheurons Azure, charged with six Estoiles of eight points D'or.
- 4 Beareth Cheuronic of six D'argent, and Sable.



## The Armorie.



He beareth d' Or, a Cheuron  
 Vertie d' Azure, in Chiefe, an  
 Eagle displayed with two  
 heades of the seconde, mem-  
 bzed, and beaked Gules. This  
 Cheuron may be borne fretty  
 with an other, and the same  
 contercoloured, as I haue  
 scene in diuerse Bookes of  
 Armorie.

¶ Of Armes enbordured, or with bordures.

Bordures, many and diuers are to be scene in Armes,  
 whereof those which bee plaine, are most vsually borne,  
 and of the same, and others diuers, take these ensuing, for  
 example.





1 Beareth Fusillie, Bendie, D'or and Gules, a border Azure.

2 Beareth Argent, one Lyon saltant d'Azure, armed, langued, and Crowned Gules, a border dentell Sable. As this border is dented, so it may be borne engraed, enuecked, goboned, balre, &c.

3 Beareth Gules, one Crosse Pattie D'or, betwene foure Beasantes, with a Border D'argent, semie trefolie propre.

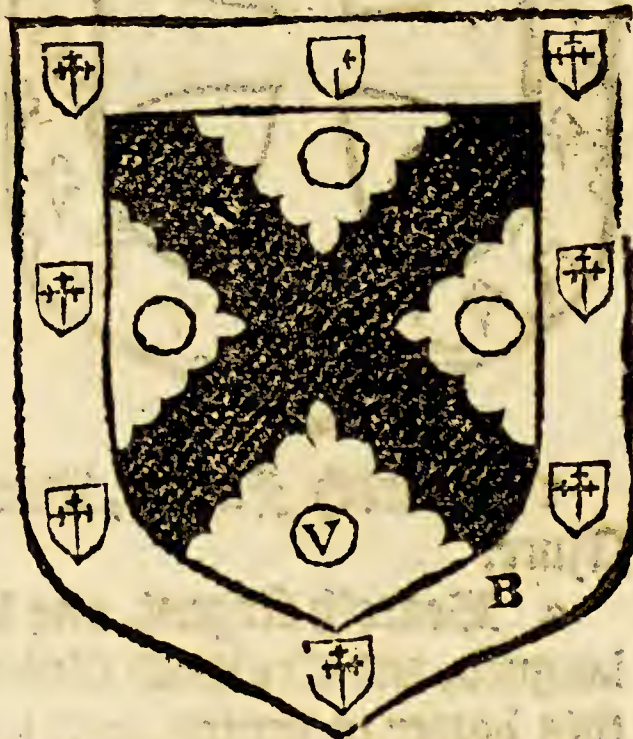
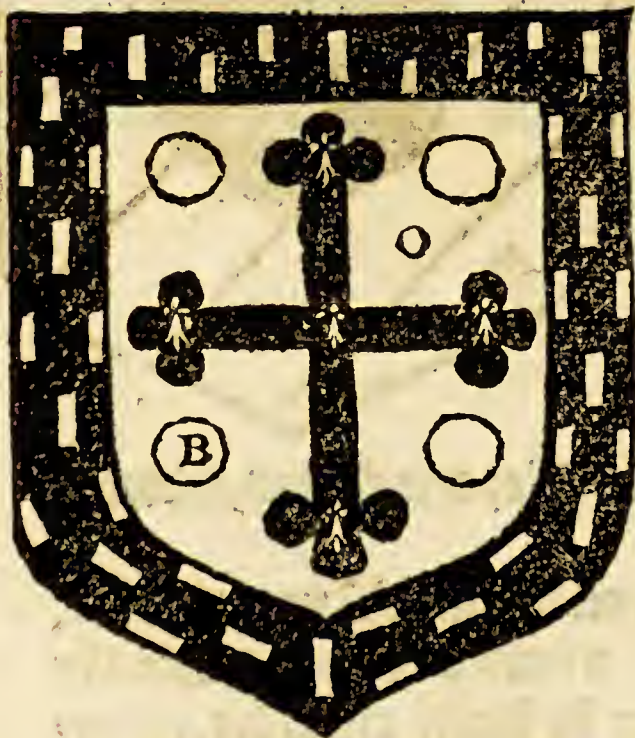
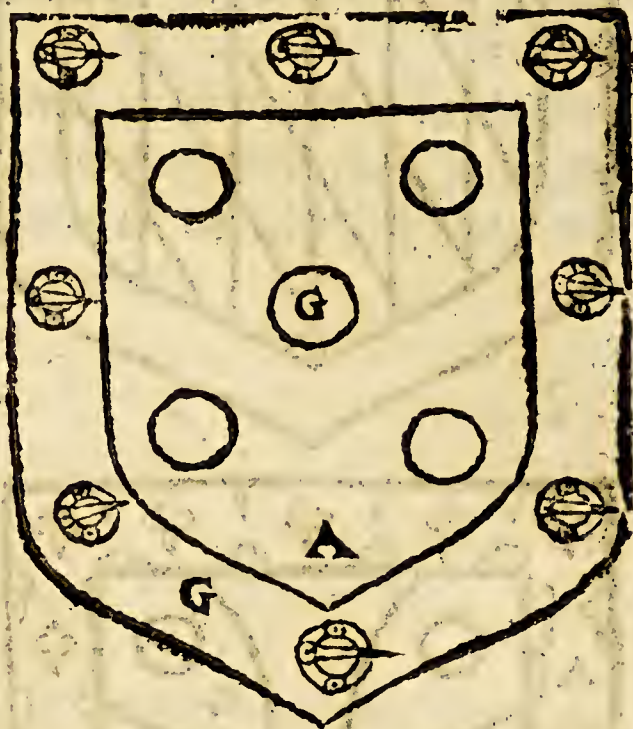
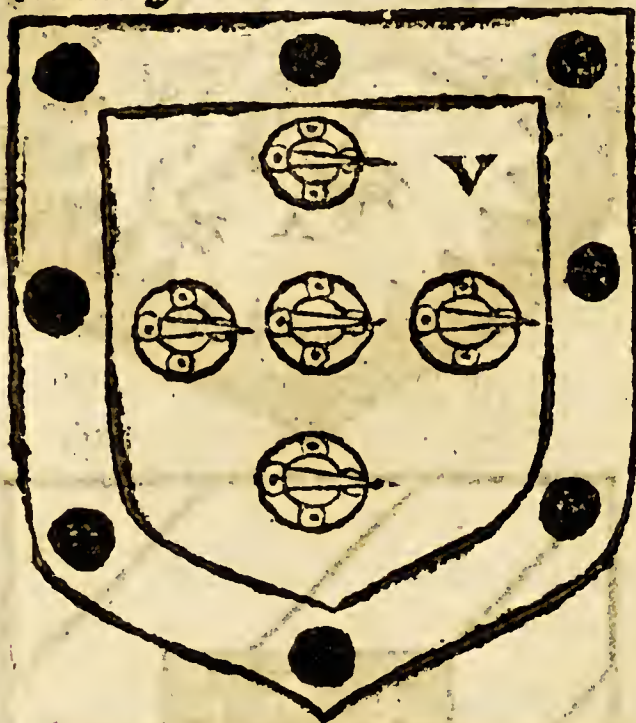
4 Bendie of fire, Azure and Argent, on a Scocheon Sable, an Hartes heade cabazed D'or, with a Plate in Chiefe



## The Armorie

Chiefe. Here the Cutter was negligent, in omitting a boz-  
dure d'Ermine, contrarie to his instructions.

These Bordes also are borne, charged with diuerse  
and sundrie figures or tokens, as ye may perceiue by these  
ensuing.



1 Beareth Verte, fise Fermaulx in Crosse D'or, a  
border d'Argent, charged with eight Ogresses: or after the  
French blazon, Ogressée de huit peices.

2 Beareth Argent, fise Torseurs in Saltier, a boz-  
der de Gules, Fermaille D'or, de 8. pieces.

3 Beareth Or, one Crosse botony d'Hermine, bee-  
twene



twene foure harts, with a Bordure Sable, semei billete d' Argent.

4 Beareth d' Argent, one Saltier engrayled Sable, betwene foure pomeis, on a bordure Azure, viij. Escucheons d' Or, charged with as many Crosses, crosseletie fitche Gules.

He beareth Sable, a Lyon rampant d' Argent, with a bordure gobone de l'vne & l'autre.

Many other Bordures are to be scene, charged with infinite tokens, both quicke and dead. And these Furses, Kroune, Ermines, and Verrey, do most nobly set forth these Bordures, to the great beautifying of the same. And of Armes borne with Bordures, these fewe aforesaid may suffice for examples.

### 9 Of quarters and Cantons.

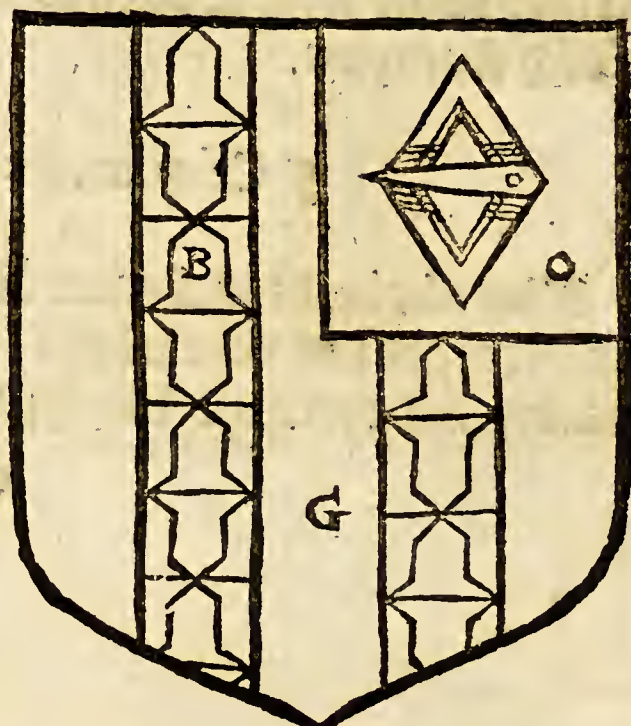
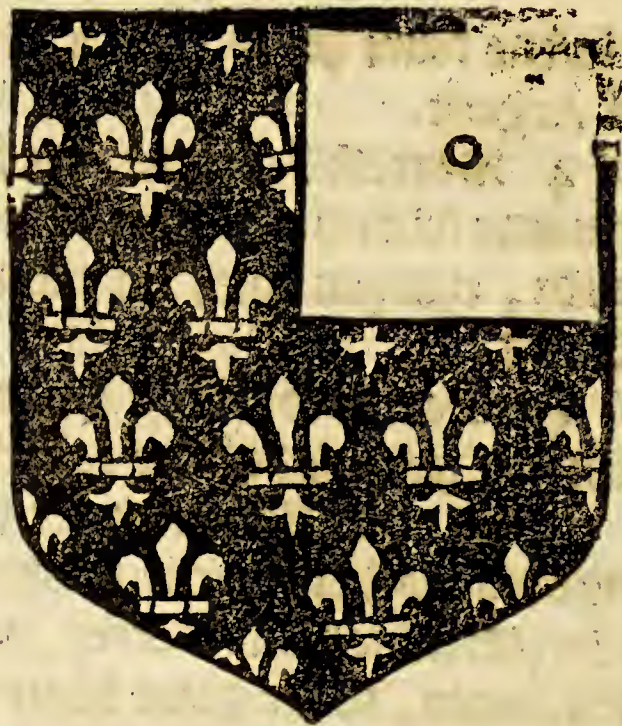
There be borne in Armes sundry Quarters or Cantons both charged and not charged, which are of most auncient bearing, and therefore worthy to be noted.

G 2

1 Bea-



## The Armorie



1 Beareth Geronnise of bj. pèces  $\text{D}_2$  and Sable, on a quarter Gules, one mollet d'Argent. I took the trick of this cote as I founde it in a glasse windowe, within the Parische Church of Wileburne in Leyeester shire, but by what name it is borne, I there could not get knowledge.

2 Beareth sable sempe flozys d'Argent, and a quarter d' $\text{D}_2$ .

3 Beareth d' $\text{D}_2$ , two barres Sable, a quarter sinistre d'Ermyne.

4 Beares Gules, two pales de vaire, on a quarter sinistre d' $\text{D}_2$ , one fermaulx lozengie, Gules.

Wyrel



Myrel beareth d'Or, ii. Cheurons gules, a quarter de melme. They must bee here blazed two Cheurons, although the quarter abateth one halfe of the Cheuron mountant, that is, the ouermotte Cheuron, and this is a true Rule, when ye shall see any token abated, by the dignitie of the Canton : for the token or signe, although it should seeme abated, yet it abideth perfect in blazon.



The field is of the Perle, a plaine Crosse Diamond, Canton d'Ermine. For difference one mollet Topazie, signifying the third brother of that house from whence in blode hee is lineally descended. This ensigne appertayneth



## The Armorie.

**Holenshed** neth to M. Laurence Holenshed, a gentleman endowed with diuerse noble vertues and excellent qualities, verie expert also in blazon deuises heroyques, and a feruent louer of all them, which embrace the studie thereof, wherefore worthe hee is of such remembrance, and commendation moze ample.

**Tyar** 2 Beareth Argent, one Cheuron Gules, & on a Canton Sable a cinquefoyle d'Ermyne persed. This Cote I haue seene born also wout a Canton, by the name of Tyas.

**Leuerton** 3 Beareth Gules two Estoyles of eight points d'Or, a canton Ermine, by the name of Leuerton.

4 Beareth d'Or, ix. Puscles vert, voyded two, thre, thre, one, on a Canton sinistre, Sable, one Cressant with a Mollet d'Argent persed.

**Basset** His fielde of the Topaze, thre Pyles in point Rubie a Canton d'Hermine.

**Souche** He beareth Mars, 8. Beasants, Solis, 2. 2. 3. 1: a Canton d'Hermine.

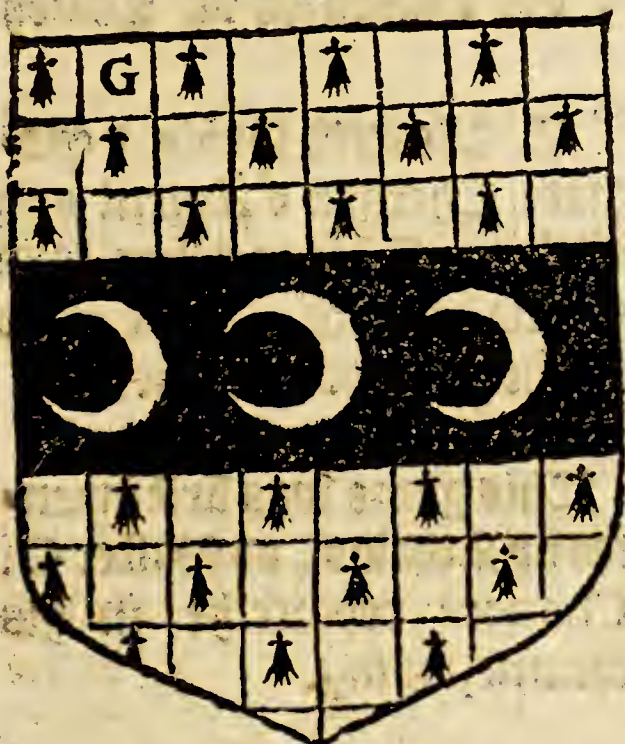
### ¶ Of Armes Checkey.

**M**oreouer diuerse signes and tokens in armes are found to be compounded of sundrye mettalles and coloures, as also Checkey, and thereof whole fieldes are nobly borne: all which, these fewe examples following shall plainly teache you.



1 Bea





1 Beareth Argent, a demy Lyon verte, in chiefe d'Or, Contercô-  
and Sable contercomponed. This chiefe is so termed, be-  
cause it abideth of one mettall and one colour: and but of two  
Tractes onely: therefore in no wise may be called Checkey,  
although it appere like thereunto.

2 Beareth Or, a Fesse Checkey d'Argent and Sable, Checkey,  
betwene three escocheons d'Ermynes. This fesse as it is  
here of iij. Tracts, is right Checkey. And a whole field, may  
be Checkey, sans nombre.

3 Beareth Checkey d'Ermine and Gules, on a Fesse Increstant.  
Sable 3. Increstants d'Argent. The Frenche Heraultes  
klaze

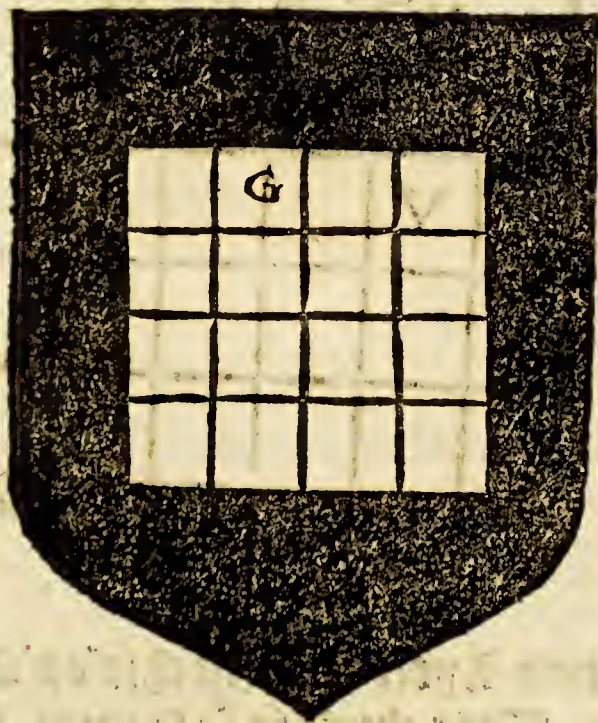


## The Armorie.

blaze this, trois Croissans tournes.

4 Beareth Chekey d'Argent and vert, in Chiefe Gules, one Lyon naissant d'Or. Blaze this by the Plannettes thus. The field is chekey Luna and Veneris, a Lyon naissant Solis, achiefe Martis. This might be the cote of some aduenturous knight, and a louer, for here he hath the Sunne and Moone, that god and goddesse Mars, and Venus, for patrons in his ensigne.

His field is Chekey, Saphier, and Topaze. And note, as there is whole fields Chekey of mettel and colour, so are to be seene, Bendes, Barres, Bordures, Cheurons, Saltiers, &c. Chequey. Also the two farres Ermyne, and Ermynes with any colour, doe ennoblishe all Coates Checked.



C. Beareth Sable, a quadrate Chekeye d'Argent and Gules. This is taken for a Chesse borde, or a Table made for the playe of the Chesse.

This game was first inuented by Athalus, as Master G. Chaucer reportethe in his dreame, saying.

At the Chesse with me she gan to play  
With her false draughtes full diuerse  
She stale on me, and tooke my feirfe  
And when I sawe my feirfe away  
Alas I couthe no longer play  
But sayde, Farewell sweete Ywis  
And farewell all that euer there is  
Therewith fortune sayde, Checke here



And Mate in the midde point of Chekere  
With a Paune errant, alas,  
Full craftier to plaie shee was,  
Then Athalus that made the game  
First of the Chesse: so was his name.

The play at the Chesse, of al games most proueth mans  
witte. And Sir Thomas Eliot in his Booke, entituled the  
Gouernour, saith, That the Chesse, of all games, wherein  
is no bodily exercise, is most to be commended: for therein  
is right subtille engyne, whereby the witte is made more  
sharpe, and remembrance quickened. And it is the more  
commendable, and also commodious, if the players haue  
read the Moralization of the Chesse, and when they play, do  
thinke vpon it. Which booke be in English: but they be  
very scarce, because fewe men do seeke in playes for vertue  
or wisdom. In the olde time, it was the play of Noble  
men: and therefore the Table thereof is not vnworthy to  
be borne in armes. Et sic de insignijs Scaccatis ad presens  
fatis dictum est.

Chesse.  
Go. Li. 1. ca.  
26, fo. 81.

Before in this booke I haue partly touched signes, or to-  
kens borne in armes by diuers Nobles, and other Gentle-  
men which I could not omit, by reason of the vsing of so  
many examples. Therefore now hereafter shal folow ge-  
nerally the blazon of beasts, foules, fishes, and other things  
quicke and dead, borne in Cote armour, and of them ye shal  
see a great number of examples: as of diuers diuisions of  
Cote armours, charged with any of the honourable Ordi-  
naries, especial or general, of Quadzates Royall, and other  
things Armoziall, not vnworthy to be read and borne in  
memozie.

There are seene & found oftentimes in the armes of di-  
uers excellent & noble persons, Tractes, simple, or plain, and  
the same other while engrailed on both parts, and enuecked  
sometime double traced, and flozied, & is then called a dou-  
ble Treasure, or Tressure. As in example.

Tractes, or  
Traces



# The Armorie

Scottish king  
his armes



He beareth D'or, a Lyon rampant, within a double tressure counterflozy, Gules, This is the Coate Armour of the Scottish king.

I find the said armes otherwise descriued in Latin, without mention made of any tressure, or Tressour Counterflozie: (as in an Epistle which a certain knight named Darius Tibertus, wrote to a Prelate called Iulius Cæsar Canteli-

mus, may appeare in these words.) Tuos Natales Regios non ignoramus ex utroque Parente. Mater enim ex Bani-  
ciorum prosapia, Regia est, cum qua affinitatem contrahere Aragonius Ferdinandus non est dedignatus. Cætel-  
linorum vero familiam a Rege ipso Albionis Insulæ (quæ Scotiam vocant) precedere, tum annales edocēt, tum cō-  
mune etiam insigne declarat. Ruber nempe in auro cre-  
ctus Leo patenti ore, cauda ad caput reflexa, coloris Cy-  
anci. The Tressure here omitted in the Latin blazon, I yet find an other diuersity of a part of a Lyon, from that which is borne of the Scottish. For the Tasse, or Taile of this Prelat his Lyon, is coloris Cyanci, of a bright blew color. This I thought good not to omit, for the rarenes of y diuer-  
sity. Also because this Lyon here descriued, is a beast of most honoz, & also is called king of beasts. Leo autē Grecè, Latine Rex interpretatur: eo q̄ sit Princeps omnium bestiarum.

Differences  
in the taile  
of a Lyon

Lyon

I meane somewhat to treat of him, & his excellency farre passing other beastes. I reade, that at his voice all other beastes dzead, and stinte sodenly. And in his Regaltie he maketh a circle about him with his taile, so that all the beastes stande in great feare to passe out ouer the lyne of his circle. And thus they stande astonied, and afraid, as it were abiding the Peste, and commaundement of their king.



king. Plinie sayeth, that the Lyon is in most gentleness  
and Nobilitie, when his necke and Shoulders bee healed  
with hiare and mayne. This his Nobilitie especially is es-  
pied when he rampeth. And the Lyons that be short, with  
crispe haire and mayne, Imbelles sunt: as Ilicore saith. Etymo Lib.  
2. cap. 2.  
such Lyons fight not.

Nowe I will declare howe many, and sundrie waies  
they are borne in armes, as Bassant, Rampant, Saliant,  
Seiant, Couchant, Dormant, &c. And also of sundrie formes  
and fashions, as Gardant, Regardant, Dors and Dors. 1.  
Back to back, or endorled, Combattant, Dimidiated, Bar-  
ted, Couped, Dismembred, Muled, Bicapited, Bicoorpora-  
ted, Tricoorporated, Umbrated, or Shadowed. Their tailes  
forked, nolwed, resignant, reuerberant, descendant, percussed  
and contercoloured. In all these fourmes, or likenesses they  
are descriued, and pictured: as also otherwise ensigned or  
marked, then here is remembred. Wherefore I will present-  
ly write more, both of his bearing diuersly, and of his sundry  
natures and properties.

Diuerstie of  
bearing Lyons



1 Beareth Sable, a Lyon rampant d'Argent, crowned Sagraua  
by the name of Sagraue.

2 Beareth Vert, a Lyon Saliant d'Argent. The diffe, Lyon Saliant  
erise, betwene these Lyons, the one Rampant, and the  
other



## The Armorie

other Saliant, is plainly in the said Escoccheons figured, according to M. G. Leigh his discription, in the Accidence of Armorie.

The Lyon when he pursueth man or beast, bleseth to leap, & so he doth not when he voideth, or fleeth. If a man shoote at him, the Lyon chasteth him, and throweth him downe, but neither woundeth him, ne hurteth him.

Isidore sayth, that there is one kind of Lyon, which hath ragged haire and mayne. And such a Lyon is sharpe, and fierce of hart. Animos eorum frons & cauda indicat. Virtus eorum in pectore, firmitas in capite. Thus it appeareth, that their courage, vertue, and stedfastnesse is knowne by their heads, breasts, and tails.

Isido. li. 12.  
cap. 2.

Stokes his  
Cote



The field is Gules, a Lyon Rampant, his Queue forked, d'Ermine. This is borne (as I late saw it in a Manour, called Chamber house in Berke) by the name of Stokes. Here the Lyon his taile is forked. For by the taile his boldenesse, and hart is knowne, as the horse is knowen by the eares. For when the Lyon is wroth, first he beateth the earth with his taile, and afterward as the wraath encreaseeth, he smiteth, and beateth his owne backe.





**L** Beareth Or, a Lion Sei-  
ant Sable, within an Oyle  
d'Ogresses. Here he is figu-  
red sitting. In perill the Lyon  
is most gentle and noble. For  
whē he is pursued with hounds,  
and with hunters, he then de-  
sireth not to lurke, nor hideth  
himselfe, but sittet he in the  
fields, where he may be scene,  
and arayeth himselfe to de-  
fence.



**L** Beareth Sable, a Lyon Lyon Couchant  
Couchant, and three Lyons  
in chiefe d'argēt. Solinus saith,  
that the Lyon dreadeth, when  
hee seeth or heareth a whelp  
beaten, & by no other meanes,  
waies or dealings, he is cha-  
stized, corrected, or made to  
couche. Circa hominem Leo-  
num natura est benigna, ut  
nisi læsi, nequeant irasci. Isi-  
dor. Etym. lib. 12. Cap. 2. de  
Bestijs.



## The Armorie

Lyon Dor-  
mant



¶ Beareth Verto, a Lyon  
Dormant, betwene six whee-  
les d'Or. 3. 2. and 1.

Isidorus saith, that the Ly-  
ons eyes are as though he were  
awake, when he sleapeth. Cū  
dormierint, vigilant oculi.  
They dread noyse, and rush-  
ing of wheeles, but fire much  
more. Rotarum timent stre-  
pitus, sed ignes magis, modi-  
cè dormiunt. Hec ille.

Lyon Ran-  
pant vulned.



¶ Beareth Gules, a Lyon  
Rampant, d'Or, vulned with  
a dart d'Argent. This Lyon  
is wounded, and when hee is  
so, he taketh wonderfully heed,  
and knoweth him that firſt  
smote him, and repseth on the  
smiter, though he be in neuer  
so great a multitude. Vulnera-  
tus, percussorem obseruat a-  
cutissimè, & in quantalibet  
appetit multitudinem. Is-  
dorus.





**D. Beareth Azure, a Lyon** *Lyon Passant*  
**Passant, d'Argent.** This Lyon  
 on is in the plaine field, accor-  
 ding to the highnesse of his  
 stomake: which is such, that  
 if he happen to come into any  
 Wood or Couert, he runneth  
 out of the same with swifte  
 course, accepting it vile shame  
 to lurke, or hide himselfe.



**D. Beareth Ermine, a Ly.** *Lyon Passant*  
**on Passant, Gules, armed, &**  
**langued d'Azure.** This Lyon  
 is now going to shewe him-  
 selfe in his Regaltie, keeping  
 as it were, a moderate pase in  
 viewing of his vassals that be  
 vnder his obeisance. And in  
 this his kind, he sheweth as it  
 were, his mercy towards the,  
 in suffering them to live vnder  
 his gouernment quietly.

Isidore saith, that their nature

*Etyms.  
 Isido. li. 12.  
 cap. 2.*

is also benigne, or gentle towarde mankind. Vt nisi laesi,  
 nequeant irasci. Their mercie is knowen by many, and  
 oft examples. Prostratis enim parcunt. Captiuos obuios  
 repatriare permittunt. They neuer slea a man, but in  
 great hunger. The said Cote armour is borne by the name  
 of Drewe.

*Drewe*

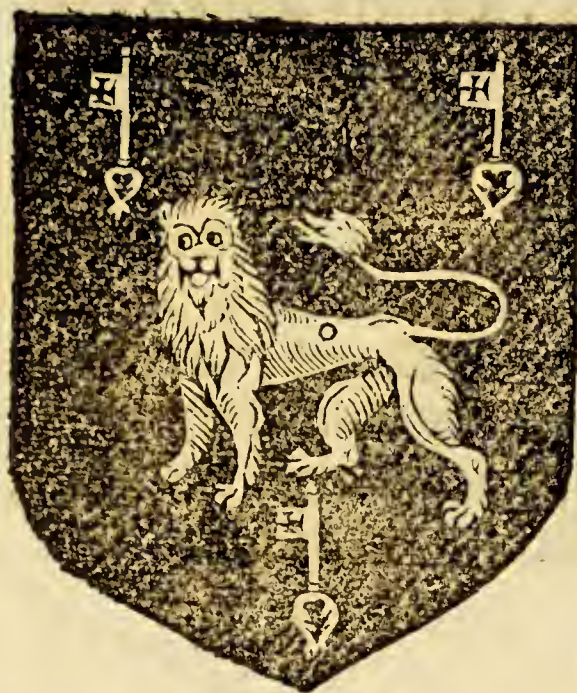
**D. Bea**



# The Armorie

Passant  
Gardant

Pli.lib.8.  
cap.12.



A. Beareth Sable, a Lyon  
Passant, Gardant, betwene  
thre keyes o' Or. This Lyon  
here noted, is as it were consi-  
dering his estate, being four-  
med in his kindnesse. For he  
is a right kind beast, & know-  
eth, and loueth him that doth  
him good. The Lyon (where-  
of Appian the Grammarian  
doth speake) is also straunge  
for his kindnesse, and almost

incredible. A seruant that had runne away from his Mas-  
ter, and hid him selfe for feare in a Caue within a great  
woode, tooke a thorne out of a Lyons foote, which then came  
to him for succour, as he lay there. Nowe when he had  
done, the Lyon to requite his good turne, brought such  
meate to the Caue, as he could kil in the wood. The which  
meate the seruant roasting in the Sunne, being in the most  
hote Countrie of all Africa, did eate from time to time.

At length yet being wearie of such a leathsome life, he  
left the Caue, and came abroad, by meanes whereof he was  
taken againe. And being a slaue to his Master, (who had  
power of life and death ouer him) hee was condemned to  
be cast to the wilde beastes at Rome, there to be deuoured  
of a Lyon.

The poore caitife stood pitifully in the sight of thou-  
sands, euer looking when he should be deuoured. It happe-  
ned at the same time, when this fellow was thus adiudged  
to die, that the same Lyon was taken, whose foote he hea-  
led in the woode. When the Lyon was put to him, he came  
first very terrible to wardes this felowe, and immediatly  
knowing what hee was, stood still, and at length salued  
gently vpon him. The felow, at first being amazed, began  
to take hart vnto him after wardes, as halfe knowing him  
likewise,



likewise, and thus they began both to take acquaintance one  
one of the other, and plaide together a good space without al  
daunger. Whereupon the people being amazed, much won-  
dered at the strangenesse of this thing. And standing thus  
astonied, they sent to know of the slave, what this matter  
shoulde meane. Unto whom this poore wretch opened the  
whole thing altogether, even as it happened. When the peo-  
ple hard this, they not only reioyced much at the sight ther-  
of, but also they made earnest request to his master for his  
life. His master marueiling as much as any of them at such  
an vnwonted kindnesse: gaue him, not only his life, but al-  
so his freedome.

Vidd Aul.  
Gel. Noc.  
Atti. Lib. 5.  
Cap. 4.

And now, to the end he might haue somewhat whereup-  
on to liue, the people gaue him a Fee for terme of his life.  
The fellow by and by gott him a Lyne, and a Coller, and  
carried the Lyon by and downe the Citie, in such sort, as  
Huntelmen carry a Greyhound, or a Spanell, the people  
still wondering, and saying euer as he came by: Beholde  
a man that hath cured a Lyon: behold a Lyon that hath sa-  
ued a man.

Hereby the thankfulnessse of the Lyon is to bee noted,  
and the example to be marked of all such as would accompt  
themselues, either more naturall, or kinde, then the Lyon.  
And let vs not do that, which brute beastes haue not seemed  
to do, but learne to be kind one to another, and thankfull.

Of the properties, or nature of the Lyon, I neede write  
no more, but I will you to read, Aristotle, Plinie, Isidore,  
Solinus, and Bartho. De proprietaribus rerum. And there  
you shal find a large field of them.

And who so desireth to knowe the difference betwene  
Lyons Gardant, and Regardant &c. then let him peruse M.  
G. Leigh his Accidence of Armozy, and there he shalbe re-  
solved in the most of them. Yet hereafter shall be descriued  
the sundry bearing of diuerse Lyons in severall fieldes, and  
amongest other tokens of Armes.

I

The



## The Armorie



The fielde is Sable, two  
Cranes Adorlez proper. In  
chiefe, a cressant & Ermine.

I read, that there be certain  
people betwene Indie and  
Cathaye, called Pigmei of sta-  
ture but one cubite long, which  
containeth one foote & an halfe.  
And Plinie saith, that they be  
armed in yron, and fight with  
Cranes, and do ride on goate  
bucks, and haue arrowes, and

dartes, to shoote and cast at cranes, that pursue them. In the  
spring time they gather an Hoste, and come to the Sea, and  
distroy both their egges, and birdes, with all their might,  
and strength. They make many such voyages, which if  
they left vndone, Cranes would so much there increase, and  
be so many, that the Pigmei could not withstand them. And  
some write, that they array the so with feathers, as though  
they had wings. And of their battaile with Cranes, and of  
their stature, I find it thus written: Pigmei homuntiones  
sunt paruuli in India, vniustantum cubiti statura, vel eti-  
am breuiiores, qui cum gruibus auibus assidue certant,  
ab eisque vincuntur sapissimè. Isidore (because of their  
smal stature) calleth them, Nani, dwarfes, And the Greci-  
ans call them Pigmeos, eo quod sint statura cubitales.  
But whosoever will reade a proper Embleme of them, see  
Alciate Lib. 1. Embleme 20.

Vide Pl. lib.  
7. cap. 7.

Isido. Ety.  
li. 11. ca. 3.

Of the nature of the Crane, ye may reade hereafter, in  
this Booke, where especially I entreate thereof.

The





The field of Cupid, that god of loue, is Sable, a Pomegranad e proper. Alciate thus describeth Loue, and his ensigne in these words: Amor est incundus labor in lasciuo otio, cuius Signum est Punicum malū in Clypeo nigro. The interpretation hereof (the Author next before mentioned) leaueth to euery one, after his iudgmēt, or to iudge of the said discription of Loue, or his en-

Cupid his ensigne..

signe, as they please. But if ye wil haue Loue, or Cupid excellently set forth, euen in his colours, as he is fained of the Poets, thē read the said Alciate his Emblemes, Li. i. Commentar. 87. in statuam Amoris, and M. G. Chaucer, especially his booke entituled, The Romante of the Rose.



The field is Gules, a Mermaid, or Siren proper, playing on a Harpe, d'Or. The Mermaid is a sea beast, wonderfully shapen. Isidore saith, Li. i. cap. 3. where he treateth De Portentis, that there be 3. Syrens, some deale Maidens, and some deale foules, with wings and clæs. One of them singeth with voice, an other w<sup>th</sup> thamble, and the third with Harpe.

Syrens, or Mermaydens

They please shipmen so greatly with their song, that they draw them to perill, and to shipwreck. The cause why they haue winges & clæs. Quia Amor & volat, & vulnerat. Secundum veritatem autē meretrices fuerunt, quæ transeuntes, quoniam ad ægestatē deducebant, his fictæ sunt inferre naufragia. In fluctibus



## The Armorie

commorasse dicuntur, quia fluctus Venerem creauerunt.

Phisiologus speaketh of Syrena, & saith, it is a beast of the sea, in shape wonderful, as a Maid from the shoulde upward, and a fish from the shoulde downward. This beast is glad, and merry in tempest, and heauy and sad in faire weather. Shee causeth shipmen to sleepe with the swætenesse of her song, and when she perceiueth them to be on sleepe, she entredeth the ship, and so bleseth one of them, whom she best liketh, as here is not to be spoken, or belæued.

Sphinx



Beareth sable, a Sphinx, d'argent, crined, & penned d'or, Diodo. Sicul. saith, that this was a monster which did propound a certaine Probleme to them y<sup>e</sup> passed by her to y<sup>e</sup> citie of Thebes, & by her they were out of hād destroyed, vnles they could expound the same Probleme, which at last, Oedipus filius Regis Thebanorū (passing by the mountaine, where the said monster was) did expound.

And therfore (as the said Diodore reporteth) Semei ex monte præcipitauit: She cast her selfe headlong downe the hill, where she did alwaies abide to stop the passage to those that went to the said Citie. The which Probleme I haue taken forth, as it metrizied by J. Lydgate in his worke which he wrote of the destruction of Thebes that Citie: In hæc verba.

Probleme

There is a beast marueilous to see,  
The which in sooth, at his natiuitie  
Is of his might, so tender, and so greene,  
That he may himselfe not sustaine  
Vpon his feete, though he had it sworne.  
But if that he be of his Mother borne.

And



And afterward, by processe of age,  
On foure feete he maketh his passage.  
And then vpon three, if I shall not fayne,  
And alderlaste, he goeth vpright on twaine:  
Diuers of porte, and wonderfull of cheeres,  
Till by length of many sundry yeeres  
Naturally, he goeth againe on three,  
And sithen on foure, it may none other be.  
And finally, this is the trothe plaine,  
Herecouereth kindly againe  
To the matter, which that he came fro.  
Loe here my Probleme is all idoo.  
Muse thereupon without warre or strife,  
It to declare, or els leese thy life.

Thilke beast (¶ Oedipus) thou spake of heretofore,  
Is euery man into this worlde ibore,  
Which may not go his limmes be so soft,  
But as his Mother beareth him aloft  
In her armes, when he doth crie, or weepe,  
And after that he ginneth for to creepe  
On foure feete in his tender youth  
By experience, as it is oft couthe  
Afore reckned, his hands both two.  
And by processe, thou maiest consider also,  
With his two feete, for all thy fell tene,  
He hath a staffe, him selfe to sustene.  
And then he goeth shortly vpon three,  
And alderlast, as it must needes be.

Oedipus ex-  
poundeth the  
Probleme, or  
Riddle.

Voiding



## *The Armorie*

Voiding his staffe, he walketh vpon twaine,  
Till it so be, through age he attaine  
That lust of youth wasted be and spent.  
Then in his hand he taketh a potent,  
And on three feete thus he goeth againe,  
I dare affirme, thou maist it not withsaine.  
And soone after, through his vnweeldy might,  
By influence of natures right,  
And by experience, as euery man may know,  
Like a child, on foure hee creepeth low.  
And for that he may here no while soiourne,  
To earth againe, he must in hast returne,  
Which he came fro, he may it not remeue.  
For in this world, no man may eschewe  
This verie sooth, shortely and no doubt,  
When the wheele of kind commeth about,  
And naturally hath his course ironne,  
By circuit, as doth the sheere sunne.  
That man, & child, of high, and low estate,  
It gayneth not, to make more debate.  
His time is isett, that he must fyne,  
When Atropos, of malice doth vntwyne  
His liues threed, by Clotho first compound.  
Lo here thy Probleme fully is expound.

The descrip-  
tiō of Sphinx  
by I. Lidgat

This Monster had also by description,  
Body, and feete of a fierce Lyon.  
And like a Maid, in sooth was head and face,  
Fell of his looke, and cruell to menace.

The



The description of this Monster is more aptly declared in Latin by Alciate, Embl. 46.

Although this be a Monster horrible, yet Augustus Cæsar, at the first entrie into his Empire, used the same for his singular, or most secret Ensigne: as ye may read in the booke entituled Heroica M. Claudij Paradini Fol. 21.



The field is vert, two Apes <sup>Apes called Cercopetici.</sup> Cercopetikes cōbattant, with tailles reflexed, Gold.

Isidore saith, that there be v. kinde of Apes. Of the which the Sphinx before mentioned is one. And these here next described are others, and are called Cercopetici, which are a kind of Apes hauing tailles.

The third kind of Simies, or apes are called Cenocephali, which are in all proportions

of the bodie, like to the common sort of Apes: but in the face most like vnto a hound, vnde & nuncupati.

The Apes, called Satyri, are pleasant in face, and of a merry countenance, and often mouing, and playing. And these be the fourth kind of Apes.

The fift kinde of Apes are called Callitrices. These in the face haue a long beard, and a broade taile. Apes are wise or skilfull of the Elements. They are merry, and reioice at the new of the Moone, but at the full, and waning, they are triste and sad. Their yong ones, whom they loue best, they carrie before them, and are so impatiently in loue with them, that with much embracing, they do often styfle, and kill the same, as Plinie saith.

The





Satyre

The field is sable, two Herons fesses d'Argent. And to this crest upon the helme on a wreath d'or, & Azure, a Satyr proper, manteled Gules, doubled d'argent. These Satyres (as Isidore saith) be somewhat like men, hauing crooked noses, & horns in the forehead, and fete like vnto goats fete. Such an one saw S. Anthony in the wilderness. Qui interrogatus à Dei seruo, respōdisse, fertur, dicens: Mortales ego sum vn<sup>o</sup> ex accolis Heremi, quos vario deluso errore, gētilitas Faunos, Satirosq; colit. This Satyre is also called Faunus, alias Pan, Deus Rusticorū, & Pastorum à Poëtis fingitur.

He



He deliteth to be in woods, and on hyghe hilles. He was worshipped as a God of the husbandmen, and herde keepers in Arcadie, which Countrey is full of hilles, and abundant of flockes of sheepe. Leonicus saith, that Fauni, be the same, which are called Satyri, and Syluani, and are monsters in Ethiope, of the shape of man, yet hauing hornes, berdes, and fete like to goats, being also very swift and lecherous. Of this, and many others, that haue the shape of men and of beastes, ye may reade in Plinie, Solinus, Paschasius, Isidore, &c. yet of some of them moze hereafter shall be spoken in their places.

Leonic. lib. 2.  
cap. 24. de var.  
Histor.



A Beareth Azure, a Minotaure, d'Argent, on a bendlet sinister Sable, these letters, S. P. Q. R. d' Or. This is also an horrible monster, hauing part of the shape of man, and part of a Bull: whereof hee is called Minotaurus: which monster, how he was conceived and begotten, and of the Labyrinthe, or of th' obscure & inextricable building, which Minos king of Crete, caused Dedalus, that

cunning workeman to make, wherein the said Monster was hidde, ye may at full read and vnderstand of them, in Ouide lib. 2. de Arte amandi. Idem lib. 8. Metamor. Virgil lib. 6. Aeneid. This picture of the Minotaure, the Romaines of olde time, did beare in their Auncients of warre: as may appeare by the lower letters transuersed on the bende most manifest: Senatus Populus Que Romanus, declaring hereby, that the same Minotaure, was the noble token or ensigne of the Senate and people of Rome: as is affirmed by Cicero, and many other learned writers. And what is signified by the bearing thereof, looke Alciate, lib. 1. Embl. 8.

¶

The



# The Armorie

Centaure,

The Centaure is an other monster, and taketh his name (as Isidore sayth) for that he is of a mixt kind, the one halfe a man, the other halfe like a horse. These were supposed to be horsemen of the Countrey of Thessalia, which picked vp and downe of horses, and therefore some of them seemed that horse and man were one bodie: Inde Centuros fictos asseuerunt.

Hyen



Beareth Argent, an Hien saliant Sable, and one Escalop sinister d'Azure.

This is a cruell Beast, in quantitie like vnto the wolfe, & he is called Hyena of Hyando, for that hee reisseth to his pray with open mouth and voice, and in his necke is heare, as in the necke of an Horse, and vpon al the length of his ridge also. He commeth to houses by night, and feyneth speech of mankind, and calleth some man by his name, and when he hath him without the doores, hee deuoureth him: Likewise, doth he hounds, as gladly as men, by such his feyned speech. It is wonderful what Plinie, Aristotle, Solinus, &c. write of this Beast.

Tyger



Beareth Azure, a Barr engraled d'Or, betweene two Tygres passant d'Argent.

The Tyger is a beast wonderfull in strength, and most swift in flight, as it were an arrowe. For the Persians call an arrow Tygris. He is distinguished with diuerse speckes, and of him the fowle Tygris take the name: & is rapidissimus sit

omni-



omnium fluuiorum. This fode is in Armenye, & the Tyger is bredde there also. It is said, that Bacchus bled these beastes in his chariot, for their marvellous swiftnes in conueying of the same.



**P**. Beareth **P**. a Panther, Panther  
regardant, propre in fesse,  
betwene three Dolfes verte.

The Panther, is freind to al Beastes, save the Dragon, for him he hateth full sore. This beast hath on his skinne, little rounde spottes, some blacke, and some white: and all fower footed beastes haue liking to behold his colours. And therefore, where he is, thither will they resort, because of the swete saour that commeth from him, which the Dragon onely cannot abide. And though the Panther be a right cruell beast, yet he is not unkinde to them that helpe or succour him: as Plinie putteth an example of one, that delivered and helped up a Panther his whelpes, that were fallen into a ditch, and the Panther lad him out of the wildernes with glad semblance, and salued on him, and as it seemed in a maner thanked him right hartely.

The Parde, next to the Panther, (as Isidore sayeth) is the most swifte Beast, & preceps ad sanguinem. Salu enim ad mortem ruit. He hath diuerse round speckes in his skin, as the Panther. And varieth not from him in colour, but onely that the Panther, (as Plinie witnesseth) is more full of white spots.

The Leopard also is a Beast most cruell, and is gendred in spoule breache of a Parde, and a Lyonelle, & tertiam originem efficit, vt dicit Isidorus. Plinye, in his naturall historie, sayth: that the Lyon gendreth with the Parde,



## The Armorie

of the Barde with the Lyonelle, & ex vtroque coitu degeneres partus creari: and of such gendring cometh bknind Bardes, as of an horse, and of an the Asse, or of mare, and a male Asse, is gendred a Mule. The Leopard hath diuers colours, as the Barde hath: and pursueth his pray sterteling and leaping, and not running. But if he take not his pray in the third leape, or in the foweth, then he stinketh for indignation, and goeth backward, as though he were overcome, and is like to a Lyon in bodie, taile, and fete, but in the shape of the heade hee is like to the Barde. He is much lesse in bodie then the Lyon, and therefore hee dreads the Lyon.

Vnicorne



Beareth Sable, an Vnicorne trypping d'Argent, in chiefe a maidens head, crowned verte.

This beast of the Greekes is called Monoceron: id est Vnicornis: for that hee hath in the middle of his forehead an Horne of fower foote long: and that horne is so sharpe, and so strong, that he throweth down or thirleth all that hee reysleth on. He fighteth oft with the Elephant, and woundeth him in the wombe, and so throweth him downe to the ground. Also his strength is such, that he is not taken with any power or might of hunters, sed sicut asserunt qui naturas animalium scripserunt, A Maid is set there as he shall come, who openeth her lappe, and the Vnicorne leauing all his fiercenes, layeth thereon his head, and then falleth on sleepe, and so is taken or slain with darts of hunters, although nature had giuen him no armour to defend him withall.

Beareth Sable and Gules, parted with a Cheuron betweene thre heads Rhinocerontes coped d'Argent.

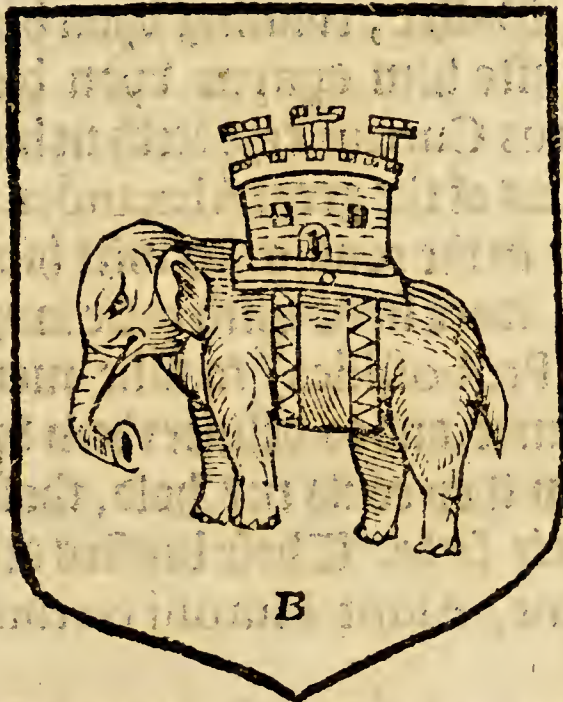
This



This beast of the Greeks is called Rhynoceron, for that hee hath an horne in his noſethrill: and differeth but in that one part from the Vnicorne. Hornes bee geuen to beaſtes by nature, to defende them with, in ſteade of Armour and weapon, and bee therefore ſett in the ouermooſt part of the head, that they may alwaies bee readie to withſtande their enemies, and to defende the wronges offered vnto them: But to theſe two beaſtes next before deſcribed, nature hath otherwiſe placed their hornes, might, and power, as in the middeſt of their forehead, and noſethrilles.

Rhynoceron

Hornes



A Beareth Azure, an Elephant de Argent, portant a Turret d'Or. This Beasť paſſeth all other ſlower footed Beasťes in quantitie of bodie. Porus King of the Indians, lying in campe, on the further ſide of the Riuer of Hidaspis, had 85. Elephants of huge bodie and ſtrength, to let the paſſage of the great Alexander, with his Armie, as in the hystorie of Q. Curtius is declared. Q. Cur, li. 8.

Elephant

Q. Cur, li. 8.

red. Theſe beaſts therefore, when they be tamed are beſt in in Chiuallrie, for they without al feare ouerthrow men of Armes, be they neuer ſo ſtrongly ranged in battell, yet they ſaye a Mouſe, and dread the leaſt grunt of a ſworne. And when the Elephantes of the ſaid King Porus, were by the Shoulders of the great Alexander, with a certaine kinde of weapons called Copide, ſore wounded, & put in great feare, then were they moze hurtfull to their owne gouernours, caſting them downe to the earth, & tearing them in piéces, the terrible or feareful to their enemies, running out of the battaile like ſheepe. But their vnwonted crie, bringeth a great terrour,

Copide



## The Armorie.

terroure to their enemies, and especially to horse, that naturally doe feare them. Plinie sayeth, that among beastes, the Elephant is most of vertue: so that vnto among men is so great readinesse founde, they learne so well, and are so easie to be taught. In so much, that they be taught to know the King, and to worship him, yea, to do vnto him reuerence, with bowing of their knees. The Elephant which King Porus (before named) did ride vpon, was taught to bende towarde the Earth, as it were submitting himselfe: which when other of the Elephantes sawe, they likewise bowed downe their bodies. This Elephant also, seeing the bodie of his ruler and King vpon the grounde, readie to be spoiled, and his harnesse and vesture about to be pulled off, Hee then began to defende his Master, running vpon his spoilers, and went about to lifte him agayne vpon his backe. For (as the said Quintus Curtius reporteth in his historie, which he writ of the Acts of the great Alexander.) The Elephants of King Porus in the conflict betwixt him and the same great Alexander, were scene with their long Tronckes, (which they call Proboscides) to take men in their Armour from the grounde, and to deliuer them vp to their gouernours: and whom they could not hold, those they trampled to death with their feete. These beastes are slow, and not apt suddenly to moue, Aiunt Plutoni sacrum hoc animal esse.

Upon these beastes the Persians and Medes vsed to fight in towers of tre, and out thereof threw and cast dartes, as it were out of towers or castles, And as it is read of the Elephant, he is more easie to be tamed, and more obedient to man then any other wilde beast.

The Elephant his nose is long and great, and harde as an horne: and he vseth his nose, in steade of an hande, taking thereby meate and drinke, and putteth it in his mouth: & est angui similis, vallo munitus eburneo.

The Elephant when he setteth bendeth his feete, & may not bend all fower at once, for heauinesse and weight of his  
his



his bodie: but bendeth the hinder legges right as a man. He lyeth neuer downe to sleape, by reason of the hugenes of his body: wherefore when he is weary, he leaneth to a tree, and so resteth him somewhat. He liueth three hundred yeres as Isidore sayeth. Also it is written of them, that if they see a man comming against them in the wilderness, if he be out of his way, for that they would not affray him, they will drawe themselves somewhat out of the way, and so passing softly by little and little before him, they (as it were teach) him the way. And if the Dragon (between whom and him, is perpetuall wrath and strife) come against the man, then they defende him, and fight with the Dragon. This they do especially when they haue yong foles, for they dread the mā seeketh their foles: And therefore they first deliuer them of the man, that they may the more surely keepe and feed the yong ones. Apud solam Africam & Indiam Elephanti prius nascebantur: nunc sola eos India gignit.



He beareth vert, a Griffon sergreant silver, winged d'Or. Griffon  
 ff. Beareth Argent a fesse, betweene three Griffons heads  
 railed Sable. This coate appertaineth to Hals of Kenedon  
 in Devonshire.

The Griffon is a beast with winges, as is fower footed,  
 and



## The Armorie.

and also like vnto the Lyon in all partes of the bodie, and to the Eagle onely in the head and winges. He is strong enemye to the Horse, and is of such might as he is able to take vp an horse and a man armed vpon him. His Clées or talents are so great and large, that of them be made Cuppes, to set vpon bordes or tables of Kings and Princes. Hoc genus ferarum in Hiperboreis montibus nascitur: In these mountaines, is plentie of gold and precious stones, as Smaragdus, Iaspis, and Christal, which the Griffons keepe, and suffer them not to be taken from thence, as diuers writers affirme the same. And of an other maner bearing this beast, take here an other example.

The field is d'Or, a Gryffon sergreant sable, on a mountayne Verte. Here hee is displayed in his propretye and dominion.

Cameleon



Or Beareth Argent, a Cameleon, propre, betwene five Pheons Sable 2.2. and 1.

This is a little beast, and hath not one colour of his bodie, but changeth full soone and often into diuerse colours, except redde and white, his face is as it were a beast compounded of a swine, and of an Ape, being like to the Cwete in the body. His sides be euen long to

the neither part of his wombe, as it were a fishe: and his ridge bones bounch vpward, his taile is full long, and small at th'end, his fete be short, and hath clées, like to the clées of a Birde, and all his body is rough and sharpe, as the body of a Bardon. His most might and strength is against the kind of Gossehaukes: for he draweth vnto them, and they flee vnto him, and so he taketh them wilfully to other beastes to be deuoured. But what beast soeuer it be, he is accompted among cleane beastes.

He



He liueth by the ayre: Semper hyans, & aperto ore, quo soluit, & nutritur, attrahens, & respirans. Oculos habet semper corpori concolores, eos nunquam claudit, nec pupillam mouet.



**C** Beareth D<sup>r</sup>, a Cameleo: Camaleopard parde, Sable, Macule dargēt. This Beast is so named, for that he is polvored with white spots, as the Parde, hauing an head like to the Camel, y neck of a horse, and feete like a Bugle: Hunc Æthiopia gignit. This beast (as Plinie saith) is more worth in sight, then in fiercenes, and is so milde, and soft, as a sheep. He was iudged

cleane to meate by Moyse Law, but not to sacrifice, for he is cloue footed like a Bugle, and cheweth his cudde, as a Camell, and therefore it was lawfull to eate thereof. Deutro. 14.



**L** Beareth d'argent, a Linx Linx proper, regardant. This beast is like the Wolfe, and hath the face of a Lyon, the body spotted like a Panther, and is of the greatnesse of a Doe. His Urine (as it is saide) tourneth into a precious stone, that is called Ligurius. And this beast doth perceiue the same, and naturally hath enuye, that it should turne to the ble of man-

kinde: and therefore he hideth it with sande or earth, when he hath pissed, which causeth it to be sooner hard, & to turne into a stone. Lince (dicit Plinius) extra foetum vnum non admittere secundum.



# The Armorie

Fiber



**A** Beareth Wert, a Fiber, Argent. This beast, Animal est amphibion, because he can liue both on the lande, and in the water, and maketh houses or denies, arraied with wonderfull craft, in the bzinkes of Riuers, and waters, as Plinie saith. He is also named Castor, à castrando, For he geldeth himselfe, when he perceiueeth that he is pursued of the

hunter, and biting off his stones, which are marvellously good in medicines, layeth them in the sight of the hunter, knowing by nature, that he is hunted for the same, and so he escapeth death. The which Cicero in Scauriana affirmeth: saying, that he raunsometh him with that part of his body, for the which he is most pursued. Iuuenall also saith, that hee geldeth himselfe, for the desire he hath to escape. This beast in shape is wonderfull, for his taile onely is fishe, and all the other deale of his bodie hath the fourme of a little hound. His hinder feete be as it were feete of an hounde, wherewith especially he goeth on the land: & his two forefeete be as it were the feete of a Goose, & therewith he chiefly swimmeth in the water. In running he is verie slowe, Ob ventrem tumidum, & ad terram pendentem. His skin is full precious, and properly white.

S Bea





He beareth d'Argent, five  
Fusilles in Fesse Gules, in  
Chiefe three Beares heades,  
Sable. The Beare (as Isidore <sup>Beare</sup>  
saith) is a beast right strong  
in the armes, and loines. Un-  
de interdum erecti insistant.  
The beare fighteth w<sup>th</sup> Harts,  
wild bores, and with hounds,  
throwing them downe to the  
ground, and byting them very  
soare. He is enemy to the Bul,

and therefore goeth vp<sup>right</sup> against him, and oft holdeth his  
hories with marueilous strength in his forefete, and so o-  
uercommeth him. He is an vnpatient beast in his fight,  
and will be auenged on all those that hurt him. Vrsus fer-  
tur dictus, quod ore suo formet foetus, quasi Orsus. Nam  
aiunt, eos informes generare partus, & carnem quandā  
nasci, quam mater lambendo in membra componit. Un-  
de est illud: Sic format lingua fatum quum protulit vrsa.  
Sed hoc immaturitas partus facit.



The field is Azure, a Wolfe V Wolfe  
Saliant, d'Argent, langued  
Gules. Aristotle saith, that the  
wolfe openeth his mouth most  
wide, and that hee hath most  
strength in his mouth. And  
Phisiologus saith, that the ver-  
tue and strength of the Wolfe  
is in the breast, the claws, & y<sup>e</sup>  
mouth, and least in the hinder  
parts. By kind he desireth to  
eate fishe. Some saie, they are  
called Lupos, quasi Leopos,  
because they haue much strength in their fete, as the Lyon,  
that



## The Armorie

that what soener he treadeth on, it liueth not. And if it hap-  
peneth in any wise, that in treading vpon stones, he maketh  
any noyse with his fete, then he forthwith chastiseth that  
foote with hard biting. His eies shine by night, as lanterns.  
Rapax autem bestia est, cruoris appetens. De quo rustici  
aiunt, Vocem hominem perdere, si eum prior Lupus vi-  
derit. Vnde & subito tacenti dicitur: Lupus est in fabula.  
Certe si se preuisum senserit, deponit feritatis audaciam.  
Famē diu portant, & post longa ieiunia multum deuorāt.

Phisiologus writeth, that the Wolfe cannot bende his  
necke backward in one moneth of the yere, but in May on-  
lie, when it thundzeth. Solinus saith, that in his taile he bea-  
reth a locke of haire, which exciteth loue: and doth it alway  
with his teeth, when he dzeadeth to be taken.

Isidore saith, that in Ethiopia be Wolfes with hea-  
ry maynes in their necke, and on their body so spotted with  
variable colours, that they lacke no maner of colour.

Aristotle saith, that in Indie is a Wolfe right cruel, that  
hath the face or countenance of a man, fete like vnto the  
Lyon, and taile as a Scorpion. His voice much soundeth as  
it were a mans voice. He is as swift as an Hart, and also  
full hardie, and fierce.

Houndegate



He beareth Gules, a Cheu-  
ron engrailed, betwene three  
Houndes Seiant, d'Argent.  
An Hound, as some iudge, is  
thought to take his name of  
lowde barkeing, or opening:  
Eo quod insonet: vnde & ca-  
nere. Nihil autem sagacius  
canibus. Isidore saith, that he  
hath more wit, then any other  
beast. For they knowe their  
owne names, loue their mai-  
sters, defend their maisters houses, put themselves wilfully  
in perill of death for their maisters, taking also prayes for  
them,



them, yea, forsake not their maisters, even when they be dead: as by the dogge, or hound of the Romaine Fulvius appeared, which is wonderful. This Fulvius trauailing by the way, was slaine with slanes, that lay in waite for him. His hound (for so I think best to terme him) seeing his master dead, late by him two daies. Whereupon, when the man was missing, and search made for him, they found him dead, with his hound lying by him. Some marueiling to see the hound lye there by his dead maister, stroke him, and would haue driuen him from the dead corps, and could not. Other some seeing such kindenesse in the hounde, and pitying him, that he should lye there without meate, two or thre daies before, caste him a peece of fleashe: which the hound taking vp, did carrie the same, putting it to his masters mouth, & would eate no whit thereof himselfe, though he had forborne meate so long before. And at last, when this dead body should be cast into the riuer (according to the manner of the Romaines) the hound leapt in after, and holding vp his master so long as he coude, did choose rather to die with him, then to liue without him. For certainly hounds loue the company of men most entierly, and may not bee without men (as Isidore saith.)

The Hound is a beast full ingenious, and hath mind of diffule, and long waies: so that if they lose their maisters, they go by furre space of Lands and Countries to their masters houses againe. If an hound by euill bringing vp, bee made to be cruell, yet such his cruelnesse abateth to a meeke man. For Plinie saith, that among beastes, that dwell with vs, hounds, and horses be most gracious, and louing. The said Cote appertaineth to M. Hundegate in Woresshire.

The



## The Armorie.



Greyhound

1 The fielde is Saturne, three Greyhounds cursant, of the Moone, with colours Rubye, fludded, and tereted Solis.

This is the auncient Coate armour of the Mallyuerep of Moderfom in Wozkeshire.

2 The fielde is parted per Pale Nebule, Carboncle, and Diamonde, two Greyhoundes Saliant Regardant of the Perle. The Greyhound is right cruell, and fierce in pursuing, and taking of wilde beastes, and is full milde, and gentle to men, & to tame beastes. His Nobilitie, & gentlenes is known by the length of his face, and snowte, as also by the breadth of his cheast, & smalnes of the wombe, & flank. He is best to be liked, when hee hath longe eares and plait, long legges and small, for they be needefull to cause him to bee the more swifte in course and running. His taile is more longe and creaked, then the tailles of other houndes: and hath lesse fleshe, and shorter haire, and more thinne and smoth. For if he bee too rough, or hayrre, hee shoulde then be too hote in his game. And if he bee fleshie, he then will runne the worse.

The





The field is parted per fesse embattailed, Topaze, & Emes-  
rande, two Lyciskes Passant Lyciskes  
counterchanged of the field.

Lyciskes are called, (as Plinie  
saith) dogges, gendered of  
Wolfs, and of such gendering  
commeth cruell dogges, thus  
called. Also Dogges gender  
with Tygers, of which engē-  
dring is brought forth dogges  
so eger, and stronge, vt com-  
plexu Leones prosternant.

Such dogges were presented to the great Alexander by  
the king of the Sophites in India, who, to shew their force  
and propertie, put foure of them vnto a great Lyon, which  
straight waies caught him fast. And when the keeper of the  
dogges would haue taken one of them by the legge to pluck  
him from the Lion, he would not lose his hold, no not when  
his legge was cut off with a sword: but stuck neuerthelesse  
vnto his game, and so was cutt a sunder in péece meale, till  
such time as he died: hauing yet his teeth still fastened in  
the Lyons flesh. Such a feruentnes nature had wrought  
in those beastes.



The field is of the Saphire,  
on a chiefe Pearle, a Mufion,  
or Catte, Gardant, Ermines.  
This Beast is called a Mufi-  
on, for that he is enemy to  
Hyle, and Kattes. And hee is  
called a Catte of the Grækes,  
because he is slye, and wittie:  
& for that hee seeth so sharply,  
that he overcommieth darknes  
of the nyght, by the shyning  
lyght of his eyne. In shape of  
body

Mufion, or  
Catte



## The Armorie.

body he is like vnto a Leopard, and hath a great mouth. He doth delight that he enjoyeth his libertie: and in his youth he is swift, plaine, and merry. He maketh a rufull noyse, and a gastefull, when one profereth to fight with an other. He is a cruell beast, when he is wilde, and falleth on his own fete from most high places: and vneth is hurte therewith. When he hath a faire skinne, (he is, as it were proude therof) and then he goeth fast about to be seene. This beast in Latin is called Felis. Priscis Alanis, & Burdundionibus, necnon Sueuis (teste Methodio) mos fuit signis militaribus præferre Felem animal carceris impatientissimū. Quo Symbolo, arbitrij ac libertatis appetentiā suā insimulabant.

Pygarge



The field is Veneris, a Pygarge of the Sunne. This is a horned beast, like a goat buck, but yet greater, & lesse then the Hart. He is a wild beast, clove footed, and of great swiftnesse. Hee is a cleane beast to meate, and abydeeth in Woodes, and desertes.

Bonaze,



The field is of the Diamond a Bonaze Berle, Unguled to paze. Bonafius is a Beast in forme like a Bull, but broader, and shorter: and hath a maine like an horse downe to the shoulders, but the haire is softer, and cometh downe to his eyes. The haire of his bodie is like a bright sorrell, his maine is darker colored. The fleshe



fleshe of him is pleasant in eating, and therefore he is much hunted.



The field is Mercurie, a Equicerue, of the Moone. Equiceruus, is a beast in the Orient hauing hoznes, and a long maine to the shoulders, and a berde vnder his chin, and fete round like a Horse, and is as great as a Hart.



The field is of the Topaze, Tarandre a Tarandre tripping, Rubie, vnguled Dyamonde. Taran-drus, is a beast in bodie like a great Ore, hauing an head like to a Hart, and hoznes full of branches. Of some he is taken to be a Rayne deere.

A Buffe in Latin is called Tarandulus, which is a beast like an Ore also, but he hath a beard like a Goate.

**C** Beareth Cules, a Bull passant, d'Or. Bulles of Inde be Mealow, verie swift and cruel, and can turne about their neckes, which way they will, in wonderfull maner. They be rugged of haire, and also so hard in the backe as flint: so that the shot of darts cannot hurt them, and therefore are not overcome: But when any one of them is tyed vnder a figge tree, he loseth all his fiercenes, and becommeth suddenly sober and milde.

The Bull sauage is alwaies fierce when he is taken,  
M I
and



# The Armorie

and there fore destroyeth himselfe, & dieth for indignation.

Bugle



**B** Beareth Argent, a Bugle, Sable. The Bugle is called in Latin Bubalus, for that he is so like to an Ox, and is a beast of great strength, fierse, and cannot well be tamed: but with an Iron ring put through his nozethrill, by the which ring he is led about, and therewith compelled to take gladly the poke vpon him. His colour is blacke or read, and hauing

hor nes, yethe is but thinne heared: and his flesh is good, not onely to meate, but also to medecine.

Gazell



**C** Beareth Azure, a Gazel proper. This Beast in figure is like a Koe, hauing shor te hoznes, also long teeth & white, about nyne ynches of length, standing out of his mouth like a Boze. Of this beast cometh Muske.

Cammel

**F** Beareth Vert, a Cammell passant d'Or. The Cammell is full swift, as Plynie sayeth: and is therefore good in battayle, also in warre, and to beare charge & cartage. Aristotle saith, the Camel moueth first the right foote as the Lyon doth, cum pes sinister non transit dextrum, sed subsequitur. He is cloue footed, & hath only a bonch on his back, & some haue twain. Camelus proprium inter ceteras quadrupedes habet in dorso, q̄ tuber appellant: sed ita, vt Bactrianæ ab Arabijs differant. Alteris enim bina, alteris singula tubera habentur. He liueth more thē 50. yeres, & equis odio naturali aduersatur.

He



His flesh is wonderful swete, & so is the milk Cameli femine. Nonnulli superioris Asiae incolae camelos vel ad tria millia possident.



He beareth Sable, a Dromede mede passant d'Or, gisant a branche of the Date tree proper. This is after a maner of the kinde of Camels, but lesse in stature, yet much swifter in course & running: & hath therefore that name Dromeda, for swift running, for he goeth an C. miles and more in one day. They be so swift by reason of their long pace & larg, for they have most large pace, & is not

ouercharged with much fleshor fatnes, yet he is right able of members, hauing legs long and small, & full of synewes: and is therfore light to moue, and strong to continue course and running, and eateth not much: but is suffised with little meate, louing wel the Date tree, and the stones of the fruit thereof: & is content with them, after right long iourneies.



He beareth Gules, an horse Horste passant, between ij. lances d'Or. The liuelines of the Horse is much & great. They be ioyfull in y fields, & smel battails, and with the noise of trompets are comforted therunto, & such noyse also exciteth them to run and to fight. They be soze when they are ouercome, and glad when they haue the victorie. Som also perceiue & know their enemies in battail, so farforth that

they areple, and set on them, with byting, & smiting. Some know



## The Armorie

knowe their owne Lords, and forgetteth myldenes, if they be hurt and ouercome. And other some suffereth no man to ryde on his backe, but onely his owne Lord: as may be redd of Bucephalus the Horse of the great King Alexander, who would not suffer any other man to come on his backe, but the King himselfe, and when he did but proffre to get vpon him, the Horse then woulde kneele downe vpon his knees to receiue him: so that hee seemed to haue sense to vnderstand whom he caried. It is also written that Horses shedde teares, and as it were weepe when their Masters be slaine or dead. Solius equi est propter hominem lachrimari & doloris affectum sentire. Solent etiam ex equorum mestitia vel alacritate euentum futurum dominicaturi colligere. Plinie sayeth, that the Scythian Horse fighteth for his Lord and Master, and knoweth the Horse that will fight with him by his neyng.

Their chiefe office is to trauell, and to beare men in chivalrie. His mortall enemye is the Beare, and contrarie wise, the Greyhound is his frend.

The field is parted per paille, Rubie and Emeraude, an Asse sauage passant of the Perle, vnguled Diamond. This beast of the Greekes is called Onager, which by interpretation is a wilde Asse, and is a free beast, large of body, and not tamed. He haunteth in mountaines and woods, and by the lightenes of his body, in running, he ouercommeth both the Lyon and the Wolfe. He may well away with thrist, and suffereth it long. It is written in the Psalmes. Potabunt onagri in siti sua. This Beast is wise and wittie, and feruently loueth his female, he hateth greatly the company of men, and loueth well deserte places.

The fielde is parted per Fesse, Iupiter, and Saturne, a goate saliant of the moone. The Goate is a beast, lasciuum & petulcum, & feruens semper ad coitum, cuius oculi ad libidinem in transuersum aspiciunt. Vnde & nomen traxit. Nam hirci, sunt oculorum anguli secundum Suetonium: cuius natura adeo calidissima est vt Adamantem



tem lapidem, quem nec ignis nec ferri domare valet materia, solus huius cruor dissoluat. The goat hath vnder the chin a berde called Armitum. The vse of goats and sheepe is needefull to mankind: for they feede the hungry with milke and with fleshe, and clothe the naked with fell & with wool, & amend the land with their brine & donge. Also nothing is in the goats body, but it is good & profitable, either to the vse of meat, & clothing, either els to the needful vse of medicine.

**B** Beareth Verté, on a chiefe dented Argent, a Hare propre. The Hare excelleth in lightnes of members & lims, and therfore is very swift in course & running, to keepe him from hounds & other beastes that pursue him. Kinde giueth vnto him much haire vnder his feete, that thereby his fleshe is not hurt in running. His hinder legges be longer then the farther, which is needful, to reere the body whē he fleeth, and that causeth him to be harder to take when he runneth against the hill, then when he runneth downward to the valley. The Hare (sayeth Aristotle) is wittie and fearefull, as Harts and Connies are, retro vrinam mittunt, auersa coeunt, vt Leones, Lynces, Leporum etiam femina sapè numero matrem prior superuenit. Leporum genus quoddam videtur habere bina iecora.



The field is sable, an harts Hart heade cabazed d'Or, attyzed verte, betweene two flasques d'Argent billetie of the first, & to the creast on a force d'Or and Gules a Hart regardant d'argent, iezant a branch of Dicke mie proper, and vulned with a dart verte.

Harts be enemies to Serpents, & when they feele thent selues graued with sickenes, they



## The Armorie

they go to the Serpents dens, and draw them out with the breath of their nostrilles: and overcome the malice of their benygne, so as they recover their sicknes with feeding of the. *Mirantur autem sibilum fistularum: erectis auribus acutè audiunt, submissis nihil.* Plinie saith, that the Hart is a most pleasing beast, and runneth wilfully, so that when he is overset with hounds, he then fleeth to man, as for helpe. Aristotle saith, that he casteth his hoznes every yere, in the moneth of Aprill, *quæ cum amiserit occultat.* It is written that his left hozne was never found: *occultit enim id tanquam quodam medicamento peditum.* Serpentes boide and flee th' odour or smell of the burning of an Harts hozne. And although the Hart is armed with hoznes, the Hinde thereof, *inops multilaque est.* They dread most the voice of a ffox, and of a hound.

The hart taught first the vertue of the herbe Dictamum for when they are wounded with arrowes and dartes, they seeke and find out the said herbe, and eate thereof: whereby their wounds are healed, & cast the arrowes with the arrowe heads out of their bodies. This herbe groweth plenteously in Candie, or in the Isle of Crete. The hart is a wise deare for when he is fat, *quod valde tempore fructuum fit,* he departeth into strange places farre off, as knowing that by reason of his corpulencie and fatnesse, he may the rather be taken and killed. He fleeth into riuers and waters, *propter æstum atque anhelitum.* Caro eorum libidinis tempore vitiatur & fetet, *perinde quasi hircorū.* Hyeme itaq; extenuatur, debilitanturq;. Vere autè vigent maxime ad cursum. He liueth about an hundred yeres, as is to be read of the harts that liued in Alexandre the great his time, that were taken an C. yeres after his death, the which in his life time, he had ensigned with cheins of gold about their necks. And of the life of the Hart Aristotle thus saith. *Vita esse perquam longa hoc animal fertur, sed nihil certi ex hijs quæ narrantur, videmus: nec gestatio, aut incrementum hinnuli ita euenit, quasi vita esset prelonga.*



**I** Beareth Or, on a bend, cotized with two cotizes, Sable, three Firrets d'Argent. The Firret is a little beast, as it were a weasel, full subtil and ravenous. Aristotle saith, that hee hateth horse and Mules, and grieueth him much. But he fighteth against Serpents, and for that purpose armeth him with Rue, as doth the weasel, when he prepareth himselfe to fight with the Basiliske.

The field is vert, three Roes or Capres sauage, in paille betwene two flasks d'Argent. The Capre, or Ro is like vnto an hynde calffe, but changeth not the teeth, as the other doth: and hath right faire and pleasant eyne, and also sharp: and is called in Latin Capra-syluestris, because she is most conuersant in woods and desert places. Aristotle saith, that these Capres, or Roes, (as we Englishmen call them) helpe themselves wisely when they be wounded, and seeke the herbe, Pulegium creuinum, & eate therof to draw th'arows out of their bodies, if they be stricken therewith. They are most swifte of moving and running, and so much more is their flesh sweeter, and tender. They defend themselves in woods and landes, from hunters and their houndes, not with their fete, hoznes and teeth, but onely by swiftnesse of flight.

**I** His fiede is d'Ermine, on two Flaunches Gules, two Goates sauaged'Argent.

Goates are called in Latin Capri, and Capra, a carpendis virgultis. And many men say, they are so called, a crepitu crurum: vnde eas creas vocitatas, quæ sunt caprae agrestes. And some men say, they haue that name, for that they clymbe on hard craggess, and so hygh, that vnneth they may be seene with mans eyes. The wilde Goate is very swift in running, most light in leaping, most sharpe in sight, most sweete in tast, most tender and wholesome to eate, and most busie to gather his owne meate. For the goate knoweth the diuersitie of herbes, of trees, of twigges, of branches, and of sprays, which they eate off, & feed themselves, by sight, taste, and smell. Hæc itaque animalia vt diximus



## The Armorie

diximus in petris altissimis commorantur: vt si quando  
ferarum vel hominum aduersitatem presenserint, de al-  
tissimis saxorum cacuminibus sese precipitantes, in suis  
se cornibus illas suscipimus.



The field is of the Topaze, a Basiliske displaid, Eme-  
raude, cristed; Sapphire. And for the Creaſte vpon the  
helme an Hiricion paſſant, of the Diamonde, charged with  
Grapes propre, ſette on a torce, Pearle, and Emeraude,  
mainte-



manteled Rubie, doubled Pearle. The signe displaide in the said Coate armour, is of some called a Cocatrice, but of the Greekes he is called Basiliscus. And the Latins cal him Regulus, for that he is king of Serpents, and Soueraigne ouer them all: Adeo vt eum videntes, fugiant. For with his breath, and smel he killeth them. Yea, a man himselte, Si aspiciat, interimit. And at his sight, no birde that flyeth, escapeth unhurt. But although they be a farre off, yet are they deuoured with the burning breath. Notwithstanding, he is ouercome of the Weasill, Quæ quoties dimicatura cum eo est, Rutam comedit: odor etenim eius herbæ infestus serpentibus est. The Basiliske when hee seeth the Weasill so armed, fleeth: whom shee foloweth, and killeth. Nihil enim parens ille rerum sine remedio constituit. This Serpent is but halfe a foote of length, and enterlined with white spottes. Isidore saith, that Sibilus idem est, qui & Regulus, Sibilo enim occidit, antequam mordeat, vel exurat.

And as the Basiliske aboue descried, with his Diademe, called in Latin, Cristia, is almost the least amonge other Serpents, so is the little Hiricion with his sharpe pykes, almost the least of all other beastes. And of vs English men he is termed an Archin, or Archeon, Latine, Hericius. A beast so called for the roughnes, and sharpenes of his pykes, which nature hath giuen him in steade of haire. And such his pykes healeth, or couereth his skinne, as the haire doth the other beastes: and be his weapon and armour, wherewith he pricketh, and greeneth them that take, or touch him. Nam statim vt aliquid presenserit, primum se subrigit: atque in globum conuersus, in sua se arma recollit. He is a beast of witte, and good purueiance: for he clymeth vpon a Vine, or an Apple tree, and biteth of their braunches, and twigges: and when they be fallen downe, he waloweth on them, and so they sticke on his pickes: and he beareth them into a hollow tree, or some other hole, and keepeth them for meate for himselte, and his yong ones.



## The Armorie.

Herinacius, saith Bartholomeus in his booke De proprietatibus rerum, is the same, that Hericius, but he is accounted more then he, and is like the Archeon in all properties, sauing that when he is sufficiently laden with apples on his back, he will beare one alwaie in his mouth. And if, after he is so charged, there happē any to fall from his prick, then for indignation he throweth from his backe all the other deale, and eftsoones returneth to the tree to charge him againe of new. The Archeon is witty, & wise in the knowledge of coming of winds, North, and South: for he changeth his Denne, or hole (as Aristotle saith) when he is ware that such windes come.

There was one sometime in Constantinople, that had an Archeon, who knew, & warned others thereby, that winds should come, and on what part: and thereby got great estimation among his neighbors, and was accounted as one that could tell of things to come.

There is also an other Archeon, that hath a white shell, and white prick, as Bartlemewe saith: Sane suo exemplo, & sedulitate animal nos admonet, haud quaquam satis esse, si agros ampliores possideamus, nisi diligentia, & parsimonia utamur.

**A** Beareth Gold, a Dragon Vert. Isidore saith, that the Dragon is the greatest of all Serpents, or of all living things upon the earth. Est autem cristatus, ore paruo, & arctis fistulis, per quas trahit spiritum, & linguam exerat. His greatest strength is not in his teeth, but in his taile: Et verberare potius, quam rictu nocet.

He hath not so much venime, as other Serpentes. Betwene him, and the Elephant is perpetual enmitie, for the Dragon desirous of his bloud, for the temperate coldenesse therof, to assuage his extreme heate, spanneth, or wrappeth so his taile about the Elephants legges, that he cannot escape the death. But the Dragon byteth it full soare: for while he is thus entwapped with the Dragons taile, he falleth upon him with his huge body, and so they are both slaine. Gignitur



nitur autem in Hispania, & in India, in ipso incendio iugis estus. Dissidit Aquila cum Dracone: vescitur enim Aquila anguibus.



**B**eareth Argent a Salamander proper. The Salamander hath that name, for that he is strong and mightie against burning: for hee burneth not in fire, but abateth, & swageth the burning thereof. And amonge all venemous beastes, he is the mightiest of poyson, and venyme. Cætera enim singulos feriunt, hæc plurimos pariter interemit.

Salamander

For if he crepe vpon a tree, he infecteth all the apples, or other fruit, that groweth thereon, with his poyson, and killeth them which eate thereof. Which apples also, if they happen to fall into any pitte of water, the strength of the poyson killeth them that drinke thereof. Ita contra incendia repugnant, ignes sola animalium extinguit. For he liueth in the middest of the flames of fire, without grieve, or wasting, and not only because he is not burned therein, but that he quen- cheth the fire. And Plinie saith, that of all beastes, onely the Salamander liueth in fire, and quencheeth it. Likewise Aristotle saith, that there be many beastes, Quæ igne non absumantur, Salamandra claro documento est: quæ, vt aiunt, ignem in ambulans per eum, extinguit.

This Salamander did the French king Fraunces cause to be graue on the one part of his coine, adding this inscrip- tion in the Italian tongue: Nudrisco il bono, & spengo il reo. Id est, Alor meliore, ac deterius perimo. And the to- ken of the Salamander, he caused also to be pictured in ma- ny his Palaices, and places, very preciously, with this Di- stiche in the Latin tongue:

**P** 2

Vrsus



## The Armorie.

Anagoge

Vrsus atrox, Aquilæq; leues, & tortilis Anguis,  
Cesserunt flammæ iam Salamandra tuæ.

Plinius

Thus the nature of the Salamander is described, which manifestly appeareth, Tanto frigore præditam, vt ignem, velut glacies extinguat.

Iacule

☞ Beareth Azure, a Iacule d'Argent. This Serpent flyeth as a Dart, and leapeth into trées, and what beast soeuer he meeteth with, he throlweth himselfe thereupon, and sleaeth it: Iacul<sup>9</sup> Serpens volans: vnde & Iaculi dicti sunt. De quo Lucanus: Iaculique volucres.

The field is Argent, a Stellion proper. Stellio is a beast like a Lysard, hauing on his backe, spottes like starres. And though he be a faire beast, yet he is right venemous, as Plinie saith: Hic autem Scorpionibus adeo contrarius traditur, vt viso eo, pauorem his afferat, & torporé. Inter stellionem, & araneum bellum est. Deuorantur enim aranei à Stellione.

☞ Beareth Sable, a Ceraste nowey d'Argent. This is an horned Serpent, as Isidore saith, and hath hornes in either side of his head, crooked and wrinkled, as the hornes of a Ramme. This Serpent sleaeth all beastes, that passe vnwarely by the pathes, where he lyeth with priuie byting. And therfore we reade, Fiat Dan sicut Coluber in via, Cerastes in semita,

Psalm, 58.

The field is Gules, an Aspe obturant her eares d'Or. Aspis vocata, quod morfu venena immittat, & aspergat. The aspe, when shee is charmed by the Enchanter, to come out of her denne by Charmes, or Coniurations: she not willing to come forth, layeth her owne eare close to the ground, the other shee stoppeth, and couereth fast with her taile: and so shee heareth not the voice of the Charmer, neither cometh out to him, nor is obedient to his saying. And we read in the Psalmes: Furor illis secundum similitudinem Serpentis: sicut Aspidis surdæ, & obturantis aures suas. Que non exaudiet vocé Incantantium; & venefici Incantantis sapienter.

☞ Bea-



**B** Beareth Gold, a Boath, Sable, betwēen two barres  
Gemetwē Azure. Boas is a Snake in Italy, great of body,  
and foloweth Grege armentorum, & bubalos: and guile-  
fullie setteth himselfe to the vdders of them, and so sucking,  
sleaeth them. Whereof also he taketh his name.

**A** Beareth Argent, on a Pale Vert, a Scitasse pro-  
per.

This Serpent is so called, because he shineth with such  
diuersitie of speckles vpon his backe, that all that looke ther-  
on, haue wonder, and liking to see him. Et quia raptan-  
do pigrior est, quos assequi non valet, miraculo sui stu-  
pentes capit.

The field is Sable, an Amphibene, head to head reflexed,  
d'Argent.

This is a prodigious Serpent, and is called Amphybe-  
na, for that he hath two heads, Vt initio, sic & cauda caput,  
currens ex vtroque capite tractu corporis circulato.  
This alone of all Serpents putteth himselfe to the cold, and  
goeth before all other. He hath a double head, as though one  
mouth were too little to cast his venyme. Cuius oculi lu-  
cent veluti lucernæ.

Some Serpentes haue many heades, some doubled,  
as this next before described, some trebled, &c. as Isidore  
saith.

**A** Beareth Geronnie, of sixe pæces, Or, and Azure, a  
Diplex Vert, charged on the first quarter. Dipfas genus Af-  
pidus, quæ Latine Situla dicitur: quia quem momorde-  
rit, siti petit. This is the least of all Serpents, and is so lit-  
tle, that vnneath he is scene when men tread on him: and his  
venyme sleaeth ere it be felt: and he that dyeth by that ve-  
nyme, feeleth no soare. And so Lucane writeth.

Signiferum iuuenem Tureni sanguinis album

Torta caput retro Dipfas calcata remordet,

Vix dolor aut sensus dentis fuit.

Lucanus

The fiede is Golde, an Hyder proper. This Serpent  
hath many heades, and such an one was scene in a Barreis  
called



## The Armorie

called Lerna, in the prouince of Archadia. Hec Latine excetra dicitur: because that if one head be cutt off, thre other grow out of the place thereof. Sed hoc fabulosum est. For it is perfectly to be read, that Hydra was a place casting forth waters, which wasted, & destroyed a Citie nigh thereunto. And in this Hydra, if one head of the streame were stopped, by and by many other streames did breake forth. Which when Hercules perceiued, he burned the place, and so stopped the courses of the water. And therefore it is said, that Hercules did kill Hydra the Serpent with v. heades. Nam Hydra ab aqua dicta est.

Hydros aquatilis Serpens à quo icti obturgescunt, cui quidē morbum Boam dicunt: eo quod fimo bouis remediatur.

Serpent



The fiede is of the Sapphyre, a Serpent torqued, Topaze.

This Serpent I haue described, as wyngled into a wreath. Which he vseth so to do in the winter seasō, by reason of his naturall coldenesse. And in the Sommer, or heat, he loseth himselfe, and thē his bitte, or stinge is deadly. Nam quando sunt frigidi, nullum tangunt. And their venyme,

or popson hurteth more in the day time, then in the night. Torpent enim noctis Algore & merito: quia frigidi sunt nocturno rore. The Serpent is a beast of great quantitie. For as Magestenes writeth, there be so huge Serpents in Indie, that they swallow, & deuoure all whole, both Harts, and Bulles. In Italie, in the time of Claudius Cæsar, was a Serpent slaine, and in his wombe was founde a whole child. Alexander the great, in his Epistle, which he wrote to Aristotle his Master, De Situ Indiæ, reporteth, that hee sawe



saue there cristed Serpents, some hauing two heads, some thre. Columnarum grossitudine aliquando proceriores, oribus, squamisque suis humum atterentes. Quorum pectora cum trifurcis linguis fauces exertabant, scintillantibus veneno oculis, quorum halitus quoque erat pestifer. Isidore saith, that there be many kinds of Serpents, as Admodice, Elephantie, Chamedrachontes &c.

The Serpent, for that he deceiued our first mother Eve, was cursed of God, aboue all cattell, and aboue euery beast of the field. And therefore vpon his belly shall he goe, & dust shall he eate all the daies of his life, In naturalibus bonis, quæ nobis, & irrationabilibus videmus esse communia, viuacitate quadam sensus Serpens excellit. Vnde & legitur. Serpens autem erat sapientior omnibus pecoribus terræ. The Serpents head being stricken off, yet if it escape with the length of two fingers, it neuertheles liueth. Vnde & totum corpus obijcit pro capite ferientibus. No beast moueth the tongue so quickly as the Serpent doth, so that thereby he seemeth to haue two, or thre tongues, when it is but one.

Serpentes autem diu viuere dicuntur: adeo vt deposita veteretunica, senectutem deponere, atque in iuuentutem redire perhibeantur. It is said, that a Serpent dare not touche a naked man. Plurimis vero eorum aduersatur salua hominis.

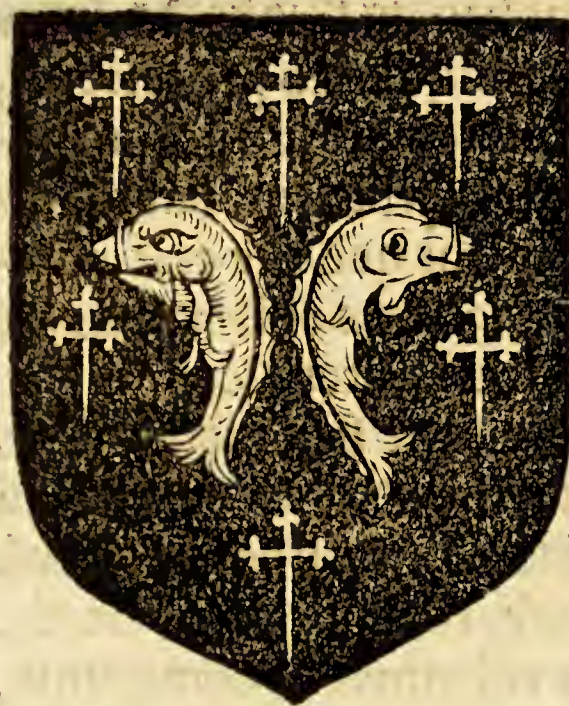
There is a little Serpent, which of some is called a Sacer, which great Serpents, and mightie, flye, and auoid. He is but one cubite long, Species hirsuta. Quicquid momorderit, continuo circiter putrescit.

§ Bea



# The Armorie

Delphine



5. S Beareth Sable, ij. Delphines d'Argent, addorsed bariant, betwene six Crosses Botony Fitch 3. 2. and 1.

The Delphine hath y name, because hee followeth mans voice, or for that he wil harkē, & delight to here the tune of the Simphoni: and therefore he is called a Symphone, because he hath great liking in harmony. No fish in y sea is more swift then the Delphin. For often

times they are sene to leape ouer ships, whose leaping so, & playing in the sea, betokeneth that some tempest is at hand.

Ili. li. 12. ca. 6. Etym.

Hi propriè Simonides nominantur. Est & Delphinū genus in Nilo dorso ferrato, qui Crocodylos tenera ventrium secantes interimunt. The Delphine is most mæke, loving and gentle, not onely towards his owne kind, but also towards men, and children. When as Arion that excellent Musition and plaier of the Lute, shoulde haue bin drowned for his mony, which he had gotten by his art, of the shipmē which should haue caried him into his countrey: The Delphins, which a litle before he was cast into the sea, had hard him so sweetely play vpon his Lute, receiued him, & one of them taking him vpon his backe, brought him safe vnto the shoare, Leonicus de var. Histo. li. 1. ca. 53. doth report, that he saw a Delphine quickly to come at the accustomed cal of a child, and to take him on his backe, and oftentimes so to carrie him through the sea, Collati in se beneficij memor.

Herod. li. 1. Histor.

Alciat li. 1. Emble. 11.

This noble fish knoweth by the smel, if a man drowned in the sea, did eate of his kinde. And if the deade man hath eaten thereof, hee then eateth him anone. But if hee did not eate, he mightely defendeth, and kēpeth his body from deuou-



devouring of other fishe: and shewing it, he bringeth the corpe to some cliffe or drie land with all his power. Their love also towards their owne kinde manifestly appeareth, in that one of them being taken at Caria, a great multitude of other Delphynes came together vnto the haven, & taried there vntill the fisherman which did take the Delphyne let him loose againe, whom they all receiued ioyfully, and so returned with him into the Sea. Parus item Delphinus magnus aliquis semper comitatur custodiae causa.

The field is Vert, a whale nuyant Argent, pellet Sable. This fish is called a whale for his hugenes or greatnes of bodie: which is, as it were a mountaine or hill. Such was the Whale that swallowed Ionas the Prophet, his wombe or belley was so great, that it might be called hell: For the Prophet saith. Clamaui de tribulatione mea ad Dominum, & exaudiuit me de ventre inferi.

It Beareth Gold, a Balene hariant, Azure, The Balene is a fishe great and huge, much like to the Whale, and is so called, because of his outcasting and shedding of water, for they throwe water higher then other great fishes of the sea. Such a like fishe or rather a monster called Balæna, appeared as well in the sight of the Tyrians as the Macedons, at the siege of Tyre, which lying vpon his back aboue the water, came towarde the mole or pere which Alexander the great had caused to be made against the Citie of Tyre, and beating the water, hee lifted vp himselfe at the head of the Mole, and immediatly diued vnder the water againe, some time appearing aboue, and some tyme vnderneath, and when he came nere the walles of the Cytie vanished out of sight.

The field is of the Dragons dead, a Belua, Lunæ. This is a great fish in the sea, and is called Belua. He casteth out water at his iawes, with vapour of good smel, and other fish when they feele the same, pursue him whotely, and deliting after the smel, they enter and come in at his iawes, whom he deuoureth, & so feedeth himselfe with them.



# The Armorie

Hyppotame



The field is of the Dragons  
taile, an Hyppotame, Sol.

The water Horse of the sea,  
is called an Hyppotame, for  
that he is like an horse in back,  
mayne, and neyng: rostro re-  
supinato a primis dentibus:  
cauda tortuosa: ungulis bi-  
nis. He abideth in the waters  
on the day, and eateth Corne  
by nyght: & hunc Nilus gignit.

III His field is Mercurie a Crocodile d'Ermine.

The Crocodile is so called, because he is of the colour of  
Safron. He lyueth partly on water, partly on land, and is  
in fashion like a Dragon, but he hath small eyes, verie long  
teeth like to a sawe, and lacketh a tongue, and moueth onely  
the ouermost sawe, and not the nether, and hath great  
nayles and strong on his feete, there hath bin scene of them  
twentie fote long, and the skinne of his back is vnpenetra-  
ble. He deuoureth not only men, but also beastes. Hunc pis-  
ces quidam ferratam habentes cristam tenera ventrium  
defecantes interimunt.

Enydors, a lyttle beast so named, for that he frequenteth  
the waters, is enemye to the Crocodile, whom if hee finde  
sleeping, he first tombleth and waloweth himselfe in dirt and  
mire, and so entreth through his mouth into his belly, and  
fretting or persing all his inwarde partes, he commeth forth  
on lyue out of his bowels leauing him dead. Hee liueth  
long, and groweth bigger and bigger, as longe as hee ly-  
ueth.

The field is verte, on a Scocheon gold, a Phagion nay-  
ant, Gules.

This fishe the Grecians call Fagrum, because he hath so  
harde teeth, that he eateth oysters in the Sea. And therefore  
he is



he is also called Dentrux, for the multitude and greatnes of his teeth, and as it were a fishe strongly toothed.

He beareth argent, three Bullets naxant, proper.

A Bullet is a fish of meane quantity, hauing two barbes or wartes on the nether lippe, the colour towarde greene, with some yalow lynes.

The field is of the Sunne, a Hermant, Iouis.

A Hermant is a fishe of colour blew, and is in length lxx cubites, which hath such strength, that when Elephants do come into the water and do drinke, he wil take one of them by the nose, and plucke him into him.

He beareth vert, a Muscule naxant, betwene two barres gemewes d'Argent.

This is a little fishe, which guideth the whale, that he do not runne on the rockes.

The field is of the Iacynth, a pyle in point d'Ermine, betwene two Zypthes bariant, Lunæ.

This is a fishe which is named a sword fishe, and hath in his nose a bone, like to the scabard of a sword. There is an other fishe, named in Latin Gladius, and he is so called, eo quod rostro maiori nato sit, & ob hoc naues perfossas mergit.



The field is partie per bend sinister, Gules and Sable, a Chymere, silver.

This Chymere is a Beast or monster hauing three heads, one like a Lyon, an other like a Goate, the third like a Dragon, fingūt & Chymeram triformem bestiam: ore Leo, postremis partibus Draco, media Caprea. Quam quidam Philosophi non animal, sed Cilitiæ montē esse aiunt, quibusdam



## The Armorie

busdam locis Leones & Capreas nutrientem, quibusdā ardentem, quibusdā plenam serpentibus. Hunc Bellerophons habitabile fecit, vnde Chymerā dicitur occidisse.

**T**his Bellerophons, or Bellerophon the sonne of Glaucus, king of Ephyra, a man of much beautie and prowesse, was ardently beloued of Stenobia, the wife of Pretus king of Ephyra, next after Glaucus, when she desired him to commit adoultre with her, he fearing the vengeance of Iupiter, God of hospitalitie, and remembering the friendship her husband had shewed him, refused, and put her away from him: which she disdeyning, and being in a wood rage, accused him to her husband, that he had rauished her, but he like a sober man, would not flea him in his owne house, but deliuering him letters to his wiues father, sent him into Licya, who perceiuing the mind of Pretus, encouraged, & sent Bellerophon to destroy the two Monsters, Solymos, and Chimæra, that he might be slaine vnder the colour of a valiant enterprise. But he atchpying it nobly, retourned with honoz. This historie foloweth more at large set forth in y<sup>e</sup> Latin tongue by Stockmahere, in his Commentaries vpon the Emblemes of Alciate. Emb. 111. in these words.

Bellerophon filius Regis Glauci, adolescens insignis pulcritudinis & summe virtutis, quē Pretus regno priuatū, sibi seruire iussit. Stænobea vero vxor Præti eum adamauit, & vt secum stuprum cōmitteret, sollicitauit: ille vero lasciuam fœminam repulit, vnde spreta mulier exardens, & dolore repulso indignata, coram Rege falso illū accusauit, quasi eam fuisset oppressurus: Rex autem hoc audito, & iniq; ferens, nolens tamen de illo domi penas sumere, misit eum ad socerum suū Regem Licyz, addita epistola qua crimen continebatur. Rex ille, lectis litteris indignatus, varijs hostibus & periculis Bellerophontem, vt periret, obiecit. Ille vero semper victor euasit, tandem etiā & ultionē criminis missus, vt Chymeram monstrū maximo sub periculo interficeret. Ascendit igitur ille astute admodū Pegasum equum alatum celerrimum, quē  
ex



ex interfectæ Medusæ sanguine natum fingunt: atque de eo expeditionem sumpsit cōtra Chimeram, quam deuicit ac interemit, ob hoc laudem nanciscebatur maximā, adeoque vt Rex ille Lyciæ alteram suam filiam ei in vxorem dederit, quod audiens vxor Præti seipsam occidit. Monemur cuncta mala, iniquos etiam & peruersos superandos esse, & suppressendos animi virtutibus, magnanimitate, consilio, & prudentia.



The field is partie per fesse Saturne, and Mars, an Eagle displayed with two heades de argent, an oyle of Escalants. Eagle

The Eagle hath principallie ouer al foules, and is most liberal and free of hart. For the pray that he taketh, vnles it be for hōger, he eateth not alone, but setteth it forth in common to all foules that folowe him: and therfore oftentimes other

foules frequent his company, for hope and trust to haue some part of his pray. But when the pray that is taken is not sufficient for himselfe, then as a Kinge, that taketh head of a comminalltie, he taketh the birde that is next vnto him, and giueth it among the other, and serueth them therewith. The Eagle hath that name Aquila, of sharpenes of eyes. He is right strong, bolde, and hardye, farre passing the strength & boldnes of other birdes, and his strength is most in wings, tallance, and beak. Also he hath many feathers, & therefore he containeth much lightnes. The signe of th' Eagle displayed thus with two heads, after the common opinion, begun to be borne in Standerds, Auncients, and Banners, in Charles the great his time, to declare his Empire both in the Orient and Occident. Or rather as Wolfgangus Lazijs reporteth, in the time of Constantine y great, which of one publicke weale of the Romaines, obtained and made two



## The Armorie

two th'one at Rome and the other at Constantinople.



The fielde is the Rubie, a Cheriton topaze, betwene ij. Eaglettes displaide with two heads, of the Pearle.

The Eagle is a birde, verie great, regal, and noble, quæ volucrum Regina dicitur, quia altissimè volat: & Iouis ales, vel quia sola contra Solis radios apertis atque immotis oculis volando obtutum nō flectit: vel quia solā nunquam

fulmine tactam fertur: ideoque etiam Iouis Armiger a Poetis appellatur, vt Higin. lib. 2. The Eagle is of such sharpe sight, that flying aboue the Sea so highe, as with mans eyes, she can scarcely be seene, yet she seeth the fishe swimme in the Sea, and descending tormenti instar, she taketh her pray, and flyeth therewith to the shoare. Shee is right cruel against her owne birds, when as looking against the sunne, they close their eies, for then she suppoeth they be not her owne birds, and so vt degeneres excludit. The said coat appertaineth to master John Dister.



The fielde is sable, an Eagle displayed with two heades de Or, debzused with a barre de Ermine.

The Eagle in age hath darknes, and dimnes of eyne, with heauinesse of winges. And against these euils she is taught by kind, to seek a wel of springing water: the same found, she then flyeth vp into the ayre, as farre as she may til she be full hote by heate of the Sun, & by tra-



truel of flight, so that through such heate, the powers of her body be opened, and the fethers chafed: and she then falleth sodenly into the well, and there the feathers be chaunged, and the dymnes of her eyne is thereby wyped away & purged: and thus she recouereth her pristinate vigor & strength. There be also diuers other kinds of Eagles, and of sundrie names, as shalbe declared hereafter.

The Eagle called Almachor, is ful quicke and sharpe of sight, who taking her birdes directeth their sight euen against the Sunne, which if they do not stedfastly behold, she forthwith beateth them. And if any of their eies do chaunce to water in looking against the Sunne, that birde she sleaeth, as though he went out of kind: and the birde that stedfastly beholdeth the Sunne, and whose eies doth not water, him she loueth, liketh and feedeth.

The Eagle Amachel taketh her pray on the water, and is dread of no foules, sauing such as haue their liuing and conuersation in the waters onely: and is much degenerate from the nobility and kind of those Eagles which take their pray in the aire and on the earth. Also this Eagle hath one foote close and whole, as the foote of a Gander: and therewith she ruleth her selfe in the water, when she descendeth from an high for her pray: and her other foote is a cloue foote, with full sharpe clees, with the which she taketh and holdeth her praye.

The Eagle Athat, is a gentle Eagle, and thinketh long time of her birdes, for when they flye, she flyeth with and about them, taking hede of them: and is readie to withstand other foules, if so be they come to greue or annoy her birdes: and therefore is moze kinde then other Eagles be to their Birdes.

A Bea



## The Armorie

Osisfrage



A Beareth Sable, a Osi-  
frage d'argent, bearing a bone  
d'Or. The Eagle hauing three  
birds throlweth out one of her  
nest, least she should be vnable  
to feed & nourish them. And this  
bird Osisfraga, which in y<sup>e</sup> A-  
rabie lāguage is called Cebat,  
recrueth, feedeth & bringeth vp  
the Eaglet so cast out, & so the  
bird loseth the name of her pa-  
rents, & is now by reason of her  
education in this wise called

Osisfrage, or Cebat. Isidore saith, y<sup>e</sup> there is a foule called  
Osisfrangus, & hath y<sup>e</sup> name, quia ossa ab alto dimittit &  
frangit. This kind of Osisfrage hath no quill sight. But an  
other kind which loueth y<sup>e</sup> sea, Clarissima oculorū acie est,  
ac pullos adhuc implumes cogit aduersos intueri solē, p-  
cutit eum qui recuset, & vertit ad solē. Tum cuius oculi  
prius lacrimarint, hunc occidit, reliquū educat. Vagatur  
hæc per mare & littora, vnde nomen accepit: viuitq; auiū  
marinarum venatu, vt dictum est. The Osisfrage is grea-  
ter in body then the Eagle, color ex cinere albicans.

Gossehaue



Beareth barry of 8. pèces  
Gules & Ermine, a gossehawk  
d'Or. This is a royall foule, &  
is armed more with boldnes,  
then with clæs, and as much as  
kind taketh from her in quan-  
tity of bodie, he rewardeth her  
with boldenes of hart. This  
fowle aboue the reste of that  
kinde, is most desirous to  
take other foules, and therfore  
shee is called Accipiter: hoc  
est raptor. Also shee beinge  
tame



taketh birdes that be wild, and as it were, deliuereth, or re-  
serueth them for her owne Lord: and therefore they be belo-  
ued of Noble gentlemen, and borne on fist, and also dieted,  
and fedde with great attendance and diligence. Fertur au-  
tem Accipitres circa pullos suos impios esse. Nam dum  
viderint eos posse tentare volatus, nullas eis præbant es-  
cas, sed verberant pennis, & à nido præcipitant: atque à  
tenero cōpellunt ad prædam, ne fortè adulti pigrescant.



The field is Saturne, thre Faucons volant Lunæ, memb-  
bred, or beaked Solis. Or thus:  
He beareth Sable, thre Fau-  
cons volant Argēt, membred,  
and beaked d'Or.

The Faucon, saith Isidore  
is called Capus, à capiendo.  
Hunc nostri Falconem vo-  
cant: eò quod incuruis digi-  
tis sit. He is a royall fowle, &  
desireth pray, and vseth to sitt

on his sinister fist, that beareth him. He is a gentle birde,  
bold, and hardy, and hath litle flesh in comparison of his bo-  
die, but greatly arraide with feathers. For Aristotle saith,  
Falcu la uis pennis plurimum valet. And therefore she is  
more light to flye. The Faucon, if he faile of his pray at the  
first sight, as it were for shame, he flyeth about in the aire,  
and then vnneth he cometh to his Lordes hand. For hee  
holdeth himselfe ouercome, and not kindly borne, if he take  
not the fowle that he flyeth vnto. The said Cote is borne by  
the name of Faukener.

P I

C Bea



## The Armorie

Pellicane



**C** Beareth Azure, a Pellicane volant, Or, guttée Gules.

This is a birde of Egypt, Habitans in solitudine Nili fluminis. Vnde & nomen sumsit. The Pellicane seruētly loueth her birds. Yet when they be hantie, and begin to ware hoze, they smite her in the face, and wounde her, and shee smiteth them againe, and slepeth them. And after thre daies she mourneth for them,

and then striking her selfe in the side till the bloud run out, she sparkleth it vpon their bodie, and by vertue therof they quicken againe. Hieronymus, Pelicani (inquit) quum suos à Serpente filios occisos inueniunt, lugent, seque & sua latera percutiunt, & sanguine excusso, corpora mortuorum sic reuinescunt. Volaterranus saith, the Pellicane to be the same which Plinie calleth Platea.

Phœnix



The fielde is Sable, in the beames of the Sunne, a Phœnix Vert.

This is a birde of Arabie, and so called, Quod colorem Phœniceum habeat, vel quod sit in toto orbe singularis, & vnica. Nam Arabes singularem, & vnicam Phœnicem vocant. This birde (as Isidore saith) liueth aboue 500. yeres, and when shee perceiueh her selfe so aged, gathering the

twigges, and drie branches of sundrie swēte smelling trees, she maketh thereof, as it were a Beakon: and turning her selfe thereupon towards the whote beames of the Sunne, she



She clappeth her winges in such wise, that she kindleth fire about her, burning her selfe, and so she ryseth againe of her owne ashes.

Alanus speaketh of this birde, and saith, that when the highest Priest Onyas had builded a Temple in the great Citie Heliopolis in Egypt, to the fourme and likenesse of the Temple in Jerusalem, and the first day of Easter, when he had gathered much swete smelling wood, and set it on fire vpon the Aultare to offer Sacrifice: euen then to all mens sight, came sodenly such a birde, and fell into the middle of the fire, and was there burnt anone to ashes, and the ashes remained still, and were diligently kept, and preserved by the commaundement of the Priest. And within three daies, of these ashes was bredde a little worme, which tooke the shape of a birde at last, and did flie into the wilderness.

**D** Beareth Vert, a Kaladze Kalader gardant, Argent.

This birde is white of colour, and hath no part of blacknesse. His kind is marueilous. For if a man which hath bin long holden with great sickness, be like to die, this bird then turneth away his countenance from him. But if the sicke man shall escape the death, this bird then fixeth his sight earnestly on him, and beholdeth him cheerefully.

**P** 2

**E** Bea.





## The Armorie

Crans



☞ Beareth party per Cheu-  
ron enbattailed, Vert & Gules,  
three Cranes Argent. The  
Crane is a bird great of wings  
and strong of flight, and flyeth  
high into the aire, to see the coun-  
tries, towarde the which he  
will drawe. He is a birde berie  
louing ouer his owne kind, and  
they liuing in company toge-  
ther, haue a king among them,  
and see in order. And whē they  
sit on the ground, for their safe-

garde, they ordaine watches by course among them selues,  
that they may rest the more surely: and those which keepe  
the watch, standing vpon one foote, holding eche of them a  
little stone in the other, high from the earth, that by falling  
thereof, they may be awaked, if it happe any of them to fall  
a sleepe. Their age is knowne by their colour. Nam sene-  
ctute nigrescunt.

Aristotle saith, that the Crane is a Ciuil bird, Quia sub-  
duce degit. Cranes flie into very farre Countries, Quæ ex  
Scithicis campis ad paludes Ægypto superiores, vnde  
Nilus profluit, veniunt, quo in loco pugnare cum Pyg-  
meis dicuntur: Non enim id fabula est, sed certè genus  
tum hominum, tum etiam equorum pusillum (vt dicitur)  
est, deguntque in cauernis, vnde nomen Trogloditæ à  
subeundis cauernis acceperere. Cranes did many thinges  
wisely, as Aristotle saith, Libro de Animalibus. 9.  
Cap. 10.

The





The field is quartered d'Or and Sable, a Crosse engraied Ermyne, betwene six cockes, conterchanged of the one, and the other, membred, and cristed Gules.

Gallus à castratione vocatus, Inter cæteras enim aues huic soli testiculi adimuntur. Veteres enim absciscos gallos vocabant. The Cock brædeth a Precious stone called Alle-

triciū, like to that stone that hight Calcedonius. And because of the same stone, the Lyon dreadeth, and abhorreth him, & especially if the Cocke be white. For the Lyon dreadeth a white cocke, as Plinie saith. The Cocke aboue other birds, is ensigned with a peculiar creast: Sic enim institutā, vt nec caro sit, nec à natura carnis omnino aliena. The cock greatly reioyceth when he getteth the victorie ouer an other, & after the clapping of his wings, hē singeth for ioy therof. Gloriam sentit, nescit sydera, it cubitum cum Sole, imperitat suo generi, & Regnum, in quacūque domo fuerit, exercet. The Cocke is consecrate to the Sunne.



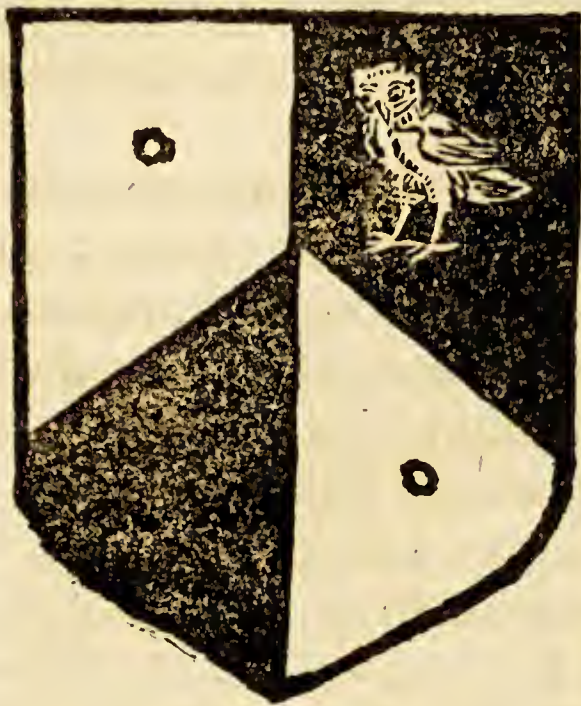
If Beareth Sable and Or, Done, or parted per Cheuron embatai, Culuer. led, in chiefe, two Digeons volant d'Argent. This bird is the messenger of peace, ensample of simplenesse, cleane of kind, plenteous in procreatiō, floure of meekenes, louer of company, and forgetter of wronges. Antiqui eas venereas nuncupabant, eò q̄ nidos frequent, & osculo amorē concipiant. Culuers (as S. Ambrose saith)



## The Armorie.

salety) in Egypt and Siria are taught to beare Letters, and to bee as it were messengers out of one Province into an other.

Owle



The field is d'Or, and Sable, trauesed in foure, per pale and Cheuron, an Owle sinister d'Argent. Or thus: He beareth quarterly d'Or, and Sable Cheuron, an owle sinister d'Argent.

This bird in Latin is called Bubo, and hath that name of the sounde of her voice: and is a wilde byrde charged with feathers, and seeth more cleerely by night, then by day, and then

she is most strong, and able to resist her enemies, who cannot abide her for her shape, song, and countenance. When she is assayled of other birdes, shee lying byrigh, defendeth her selfe with byting and scratching.

She is friend to the husbandman in killing Mice, which otherwise would consume his Corne in the barne. Apud Augures malum portendere fertur. Nam cum in vrbe visa fuerit, solitudinem significare dicunt. De qua Ouidius:

Pædaq; sic volucris venturi nuntia luctus  
Ignauus Bubo dirum mortalibus omen.

¶ Bea.





**B** Beareth gold, on a fesse between two Swallows Sa. Swallowe ble, thre fountaines proper.

This kinde of Swallowes is al black, and is greatly dread of other fowles. Yea, the Eagle, and Goshauke flee from this Swallowe, as it were their enemy: and dare not fall on their pray, while she is flying abroad, dreading the byting of her. For it is thought to be venemous, as Pliny saith.

And this I take to be the Swallowe, Quæ carne vescitur.

There be other two kindes of Swallowes, the one called the house Swallowe, which loveth mans companie, and the other which is lesse, loveth the Sea, and maketh her nest in the holes, and chynnes of Rockes. But both of them make their nest in like, and have their tailes forked as a paire of sheeres, and differ nothing in colour, but that the house Swallowe is seene to have, Sanguinis maculum in pectore.

And in that I have descriued thre Fountaines on the Fountaine Fesse in the said Cote armour, I thinke it therefore meete to declare what a Fountaine is. A Fountaine is the head and spring of living water, which springeth, and runneth continually out of the priue vaines of the earth, to the great nourishing thereof, and of all mankind. And therefore it is called Fons, as it were Fouens, nourishing: or Fundens, pouring, or shedding out.

The Fountaine multiplieth all Rivers, Brookes, and streames with waters, and communicateth himselfe to many, hiding it from nothing: but parteth, and distributeth of his abundance, as well to the Pilgrimes and strangers, as to all other living creatures.

**B** Bea



## The Armorie.

Hirundo  
domestica

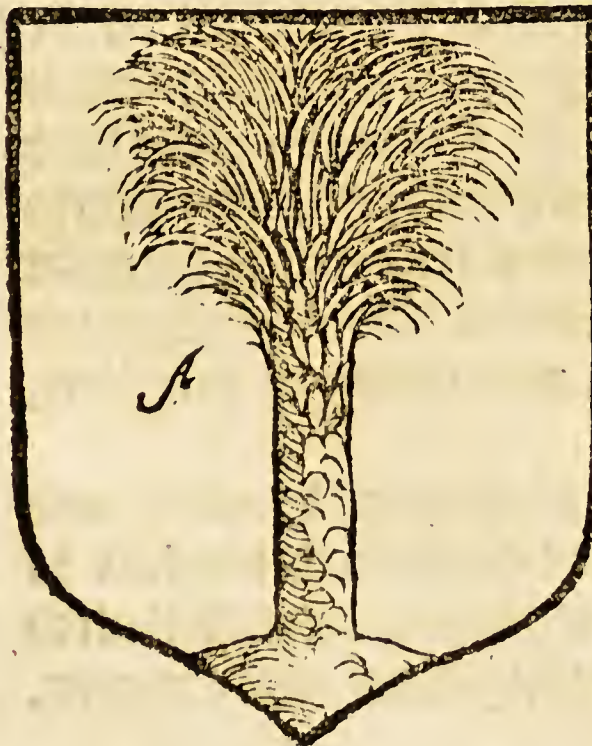


It Beareth Argent, & Sable, parted per Pale, a Swallow volant of the second, bearing the Celidon floure, proper.

The Swallowe taketh not his meate sitting, but flying in the ayre, & in making of neests is most expert & cunning: educandisq; fatibus solertissima. She is full of feathers, & therefore is the most lightest, & swift in flight of all fowles. Other

birdes disturbe her not, neither is she pray to any of them. Maria transuolat, ibique hyeme commoratur. Ouid calleth this birde, Veris prenuntia. For she is the first messenger, that sheweth vs the spring of the yere. It is read, that in the yong Swallowes wombe be found two stones verie precious. The one white, which is the Female, and the other redde, which is the Male, and is more vertuous. These two precious stones, are called Celedonij: and they must be taken out of the Swallowes wombe, ere they touche the grounde.

Palme



The field is of the Pearle, a Palme tree proper.

This is a tree of victorie, proceroq; ac decoro virgultu, diuturniq; vestita frondibus: & folia sine vlla successione conseruans. It is a tree noble & famous, alwaies faire & green, and long time beautified with braunches and leaues, both in winter and sommer. The Prophet saith, Iustus vt Palma florebit. This noble tree aboundeth



deth, and is most fruitfull in India. And therefore Vespasian the Emperour, caused to be imprinted on the one part of his cogyne the figure of the Palme tree, to declare thereby his tryumphant victorie, in subduing and conquering the whole region of Jewrie.

¶ Beareth Gold, a Laurell tree Wert. This is also a tree of victorie, and is of singular excellencie, grace, and vertue. In the old time, all victorious Emperours, Kings, Princes, and Captains, were crowned with garlands of Laurell tree, when they had gotten the victorie ouer their enemies. And to the knights, Souldiours, and Standerd bearers, which had behaved and borne themselves baliatly and stoutly in the wars, were giuen garlands also made of Laurell to adorne their heads, which were called *Coronæ militares*, and were testimonies of their prowes, noble acts, and haughty courages, for euer to be remembred. The Greekes call this tree *Daphnis*, because it neuer leaueth his greenesse. It was consecrate to the great Iupiter, and to Apollo Delphicus. It is thought that this tree is neuer touched with lightning. And therefore the Emperour Tiberius Caesar, in thondring and lightning, bled to weare a garland of Laurell tree against the smiting of the lightening. Also Plinie reporteth that as the same Emperour did sitt by Drusilla the Emperesse in a certaine garden, an Eagle threwe from a right high place, a faire white Henne, whole and sound into the Emperesse lappe: and the henne did hold in her beake a bow of Laurell tree, full of bays. And diuiners tooke heede to the henne, and did sow the bays, keeping them wisely, & of them came a wood, that was called *Sylua triumphans*, as it were the wood of worship for victorie and mastrie, for afterwarde the Emperour did beare of the Laurel tree in his hand, and did weare a Garland therof on his head. And after him manie other Emperours in the same wise should be Crowned with Laurell tree of the same wood, when they had the victorie, and these their Garlandes were called. *Coronæ triumphales*. *Hæ antiquitus è lauro erant, post fieri ex auro*



## The Armorie

ceptæ. Collisa in se durius duo Laurea, ignem concussu reddunt, si Plinio creditur. Idem facere Leonis ossa, plerique autumant. Sic & concursu potentiorum certum est oriri grauius periculum.

Olyue

The field is of the Sunne, an Olyue tree, Veneris.

Gene. 8.

This is a Royall tree, and in the Latin tongue is called Olea, the fruit Oliua, succus oleum. It is a tree of peace, for no messengers were sent to Rome, to get or obtaine peace, without bearing in their hands the branches of Oliue tree: neither yet to proffer peace to other men. Remigius saith, that the dignitie of this tree is knowne: for that in token of reconciliation betwene God and Man, & of the peace made betwene them, the Dove which was sent forth by Noe out of the Arke, returned againe to him with a token in her mouth, which was an Oliue leafe that she had plucked, and of none other tree. Plinie saith, that among the Athenians, victors were crowned with Oliue.

It Beareth Argent, a hand Gules, holding a branche of Oliue proper. Diodore saith, that the tree which beareth the Oliue, is a signe of peace and tranquillitie: gestantibus iudicium erat pacis. The praise of peace is eloquently set forth by Iohn Gower, in a treatise which he writ vnto the noble king Henry the 4. in these words.

Peace is the chiefe of all the worlds wealth.  
And to the heauen it leadeth eke the way.  
Peace of the soule & life the mans health.  
Of pestilence it doth the war away.  
My liege Lord take heede of that I say,  
If warre may be left, take peace on hand.  
Which may not be without gods hande.

With peace standeth euery creature in rest.  
Without peace, there may no life be glad

About



Above all other good peace is the best,  
Peace hath himfelfe, when wars is all beftadde,  
The peace is fafe, the war is euer dread.  
Peace is of all charitie the kay,  
Which hath the life and foule for to way.

My liege Lord if that thee lifte to feche  
The foth enfamples, what the war hath wrought  
Thou fhalt well here of wifemen fpeche,  
That deadly war turneth into nought.  
For if thofe old bookes be well yfought,  
There might thou fee what thing the war hath do  
Both of conquest, and conquerour alfo.

For vaine honor, or for the worlds good  
They that whylom the ftrong wars made  
Where be they now, bethinke well in thy mood.  
The day is gone, the night is darke & fade  
Their crueltie which made them then glade  
They forow now, & yet haue nought the more  
The blood is fhed, which no man may reftore.



It beareth D, an Oke tree Oke  
Vert.

This Oke tree was hallowed  
to Iupiter. Sacra Ioui quer-  
cus. And it is called Quercus  
fue quernei quod ei foliti e-  
rant dij gentium querētibus  
refponfa dare: This tree en-  
dureth many peres: ficut legi-  
tur de quercu Mambre fub  
qua habitauit Abraham: quæ  
fertur vfque ad Constantini  
Regis imperium per multa  
fecula perduraffe. The oke in  
D 2 the



## The Armorie

the old time was accompted chiefest inter faelices arbores. It is a tree verie high, full of boughes & branches, hauing a roote most perfect and sure, and therefore it best abideth the blastes and shakings of all tempestuous windes: and for his mightenes and strength, is most meete for great and large buyldings. The leafe of this tree in some Countries neuer falleth away. Theophraste sayeth, that there is a kinde of Oke, in agro Thurio, vbi Sybaris perspicua, quæ nunquā folia dimittit. The fruit of this tree is called Glandula, or glans querneā, an Aker, or mast of the Oke tree: where with men in the old time were nourished and fedde, wherefore the Poet sayeth.

Mortales primi ructabant gutture glandem.

Our fathers of olde thought it good,  
To vse Acornes for their foode.

Prius enim quam frumenti vsus esset, antiqui homines glande vixerunt. Boetius remembreth the same saying, felix nimium prior ætas &c.

Wonderfull happy was the first age of men, which did hold them contented with the fruits which the very fieldes brought forth, and therefore were not destroyed with filthy glotony: but were wont easely to assuage their hunger at euening with the Akecornes of Okes, not knowing what wine meant, yet vsing the moyst honny, and the clere running waters of the streame, which caused them to sleepe wholsome sleepes vpon the grasse lying vnder the shadow of the hye Pine trees.

A Bea-





**A** Beareth Gules, & vert, Peare parted with a Cheuron between thre Peares d'Or.

The Peare hath his name, because it is shaped as the flame of the fire, for a peare is great, hard, and broad at the one end, & narrow & straight at the other, as the flame of fire. Pirus autem arbor: fructus eius pyra est. Poma pyri iumentis imposita vel si pauca, vehementer onerosa esse

dicuntur. I thinke to speake no more of the Peare at this time, nor of the tree, but of the Cheuron descriued in the said field, which is a worthy partition, and holdeth in it selfe a great soueraignete.

The French call this signe a Cheneron. In Latin it is called Signum capitale, & Tignus, & Tignum, in English it is a rafter of an house, which beareth the roose: and of vs Northerne men, it is called a Sparre, or Sparres, of others the barge coples. The which signes by all likelyhoode were first borne of Carpenters, & makers of houses: for an house



is neuer made perfect, til these coples be put vpon it, by the maner of an head: and two such ioyned together, make a Capital signe: that is to say, in the Northerne tongue a couple of sparres.

**A** Beareth Argent, two Cheurons Sable, between 3. Figge figge slippes proper.

The figge tree is so called, à fecunditate, because it excelleth others



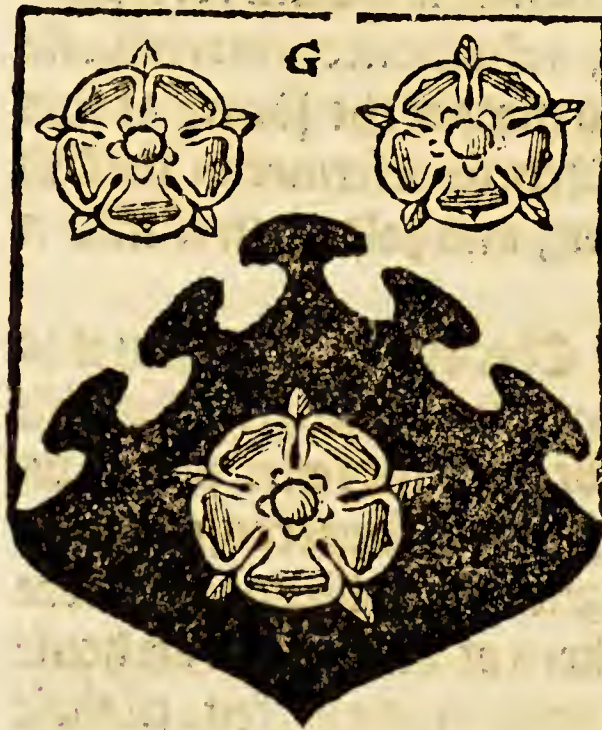
## The Armorie

others in fruitfulness. Nam terque quaterque per singulos annos generat fructum: atque altero maturascente, alter oboritur.

Thus it is manifest that this tree beareth fruit three or four times in one yere, & while one rypeth, an other springeth anone. Let the bearer hereof in Coate armour, consider what he beareth. The learned can Judge what his conditions should be.

And touching the two Cheurons blazed, there can be no mo so termed in one coate armour: for they conteine the iust quantitie of their order in the field, for with them the field is fiue in all his content.

Rose



It beareth gules, & sable, parted per Cheuron, nebulee, three roses d'Argent.

Among all floures of the world, the Rose is the chiefe, & beareth the price. And therfore the chiefe part of man, which is the heade is oft Crowned therewith, because of his vertues, sweete smell and sauour, for by fairenes they feede the sight, and please the smel by odour, and accorde to medicine,

both Greene and drye. Rosa a specie floris nuncupata, quod rutilanti colore rubeat. Therefore our noble and gracious Quene doth, and for euer shal vse this delectable Poesie or word. Rutilans Rosa sine spina. If I were learned thereunto, I would speake more of this floure. But being bold of Plinie, the Rose shall haue preheminence aboue all floures, and next to it, the floure de luce, and the third shalbe the violet. These are the floures wherewith the Crownes of noble men ought to be adozned.

Partie per  
Cheuron

And whereas the field of the said Coat armour is parted per Cheuron, you must take the same, as one of the partitions



clons mellees, because one colour, after the maner of a Cheuron, entermeth with an other, otherwise then is bled in simple partitions. And my authoz saith, that many haue doubted about the Blazon of Cotes Armours, when they be thus parted per Cheuron of two colours, and such as haue made themselves very cunning, in discriuing of armes, haue sayled thereof: some holde one opinion, and some an other. And therefore to dissolue the doubt herein, take these next ensuing for examples.



**B**eareth Argent and gules, partie per Cheuron engrailed, thre Lillies, deux, vne Lillye, conterchanged of the field.

This is as faire a coate, as may be deuised of that partition, and the token borne in the fiede, is of his proper colour.

For the Lillye is of treble colour, white, red, and purple, or yealowe. I thought it good to adde these words deux vne in the blazon of this Cote armor,

for that the Lillyes are transmuted of the same colours that the field is of, for if the field were not so parted, it needed not to haue said deux vne. And touching the floure, Plinie saith, that the Lillye is next to the Rose in worthines and noblenes. Nothing is more gracious then the Lilly in fastenes of colour, in sweetenes of smell, and in effect of working & vertue. Lillya lactei floris herba: vnde & nuncupata quasi Liolya, cuius dum candor sit in folijs, auri tamen species intus effulget.

**The**



## The Armorie

Violet



The field is Sable, thrée piles in point, d'or, charged with nine violets, proper.

This floure hath his name of the strongest smell that hee hath, as Isidore saith, and the smell thereof abateth the heate of the braine, and refresheth & comforteth the spirits. The littlenes thereof is nobly rewarded in greatnes of saour & of vertue. Amongst floures, Plinie setteth the vyolet, next

the Rose, and the Lillye: for that they be the chiefe floures (he saith) to beautifie the Crownes of noble men. Huius genera sunt tria: purpureum, album, mellium. The thrée piles descried in this cote Armour, which meete together in one cone of the shield, as in the point thereof, are called in Latin Pilæ, which is as much to say as Pillers, that susteyn and vphold the worke which is layd vpon them. And of the sundrie bearing of such in Coate armour, hereafter shal ensue diuerse examples.

**A** Beareth Argent and Vert, parted per pile enuecked, 6. leaues de Senuye d'Or, 3. 2. 1. The floure of this herbe is full yealow, and hath a good smell. And though all the herbe in substance be keene & seruent, yet Bees loue best the flours of it, and haunt them,

The field is gold, a Pyle in point betwéene two slippes of Perche, Vert. This herbe in Latin is called Apium, and it is so called, quod ex eo apes. i. caput antiquorum triumphantium coronabatur. Hercules made him first garlands of this herbe. Cuius radices efficaciter pugnant contra insidias venerorum. This herbe is alwaies gréene, as Theophraste saith.

**A** Beareth Sable, a Pile engrailed, in bende betwéene lower floures of Agnus castus, d'Or. This herbe is alwaies gréene:



greene, and the floure thereof is namly called Agnus castus, for whoso vseth much to smel thereunto, eyther man or woman, it hath vertue to keepe them chaste as a Lambe. Therefore the women of Rome, vled to beare with them the floure of this herbe, at funerals, and in seruice of dead men, when they must needes liue chaste, for common honestie.



Sh Beareth Ermyne, two Gyrons Sable, charged with Celidon floures proper, a Bastune Gules.

Celydon

This herbe Celidon hath a yealow floure, and the stalke therof broken, smoocheth them that touche it al with yealow. And it height Celidonia, for it springeth and bloometh in the comming of Swalowes.

For a Swallow in the Greeke tongue is called Celidon. As Idore saith, it is so called, because it helpeth Swallowes birdes, if their eyes be hurt or blinde. And likewise Plinie saith, that by the force of Celidon, Swallowes eyes tourne againe to their first state, if they bee hurt or put out.

This hearbe hath vertues that bee noble and good, whereof ye may reade in Plinie, Dioscor, and Platearius also.

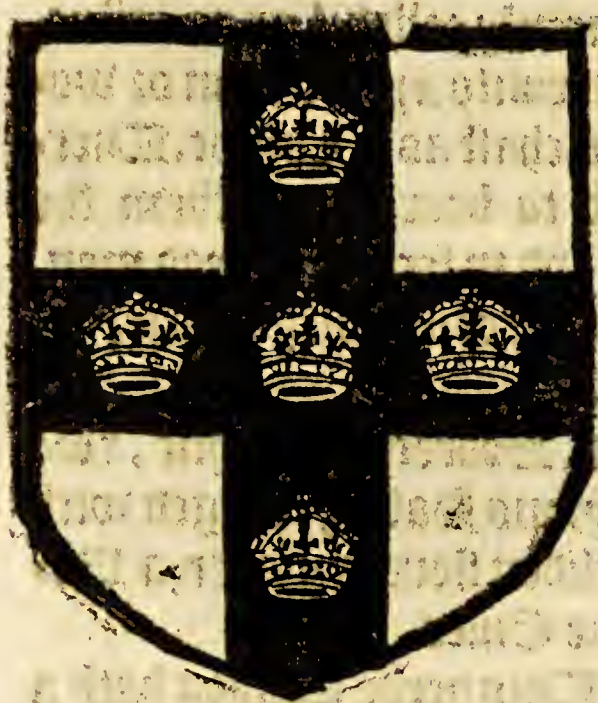
¶

The



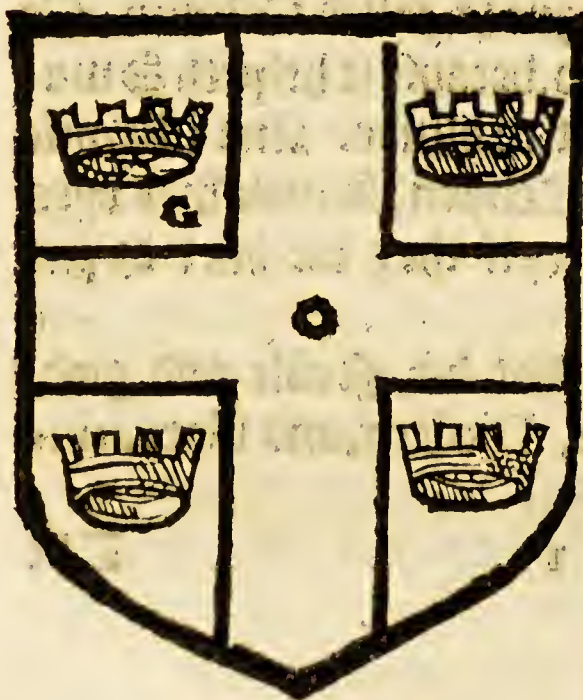
## The Armorie

Crownes



The fielde is Luna, on a Crosse Saturne, v. Crownes Imperiall. The Crosse thus charged, is called of olde Heraldts, the first quadrate royal, because thereon is scene a noble token to the number of v. Vide in the Concordes of Armorie. It is to be scene in diuerse Coate Armours, that Crownes be borne in sundrie other wise, as in pale, in Fesse, and in the Angels of the Shield as it were in treangle, which is the most auncient, and as mine Authour saith, the most famous maner of bearing of them, or any other signes. And they are verie rare scene borne in Bende, but in chese they may be excellently borne, as before in this Booke is remembred.

Crowne mural



The fielde is of the Rubye, a Crosse betweene ity. Crowns mural, Topaze.

Of the sundrie fashions of Crownes, geuen by Emperours, Kings, and Princes, to their Souldiours, for their good seruice and ballant feates done in the Warres, one is named a Crowne murall, which was geuen to him, which in the siege of a Citie first scaled the Walles, and entred mauger

the enemies, and therefore it was made like enbatlements of a Wall. Muralis corona ex auro conflata in formam muralium pinharum illi dabatur ab Impetratore exercitus, qui prius vi & armis hostium mania transcendisset in



in urbem. This Coate Armour is to be nombred, among the wortheie partitions, for the soueraignetie of the same.



The field is of the Topaze, on a Crosse parted per Pale, Saphyre and Dyamonde, a Crowne nauale, as the first.

Crowne nauall.

This Crowne was first put on his head, which in battaile on the Sea, first boarded the ship that was assailed, & therfore it was made like to the forepart of a ship. Nauali prelio qui in classem hostium armatus, primusq; irruens ingressus esset, Corona aurea Nauali cohonestabatur, rostrorum, aut naualium prorarum ad instar confecta. And

an other Crowne called in Latin Corona Castrensis, was giuen to him, which first entered by force into the trench of the enemies campe, and therefore it was made, as it were set about with pales. And Paradine saith, that Corona Castrensis vallaris, seu palata, ex auro confecta, donabatur ab Imperatore, seu exercitus praefecto illi, qui primus oppugnando vallum hostile occupasset. These Crownes alwaies were of Gold. Yet note, that these and many other such like, ought not directly to be called crowns: for although Corona in Latin is called a Crowne, so is it a Garlande, a Chaplet, a company of people standing round about like a Circle, also the circle about the Moone.

Corone Castrensis.

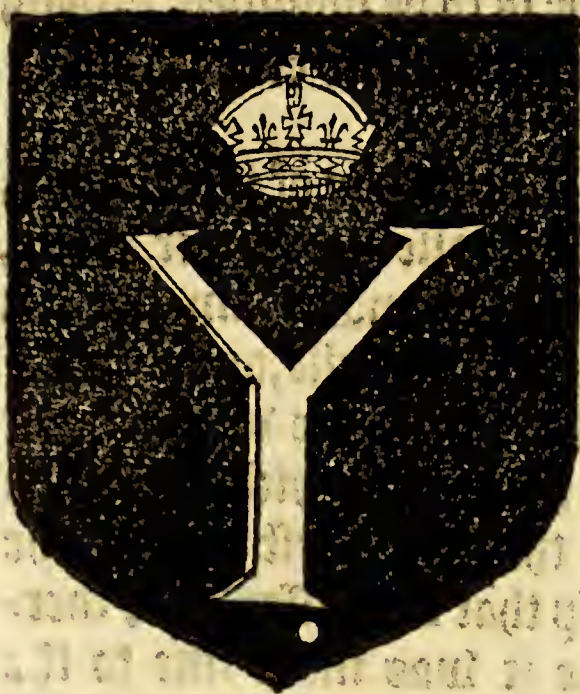
R 2

The



# The Armorie

Ypsilon



He beareth Sable, this letter Ypsilon argent, ensigned with a Crowne Imperial or chiese.

Hæc litera Pythagorica vocatur. See in the first booke, intituled the Concordes of Armorie almost in the end.

The bearer of this signe or token in armes, I mean of the Crowne Imperiall, ought alwaies to bee doing good, and to see that no harme be done to none, to be mercifull, and con-

tinually exercised in the seruice of Almighty God. For those, in whose power it is to do good, and doth it not, the Crowne of Honor and worship shalbe taken from them, and (as Chaucer saith) with shame they shalbe aduulled, & from all dignitie deposed. When King David had gotten the citie of Raba, & had put out the people that was therein, tormenting them vpon sawes, vpon harrowes, and vpon axes of yron, and thrust them into the tyle kill, he tooke their kings Crowne from off his head, which wayde an hundred waight of Gold, and in it were precious stones, and it was sett on Davids head. Hereby is the power of God declared, how he dealeth euen with kings, taking the Crowne and dignitie from one, and giuing the same to an other. He exalteth, and it is he, that deiecteth, he is the auenger, hee is also the sparer, he can wounde, and hee can make whole: neyther is there any that can deliuer him out of his hande.

2. Reg. 12.  
cap.

The field of this Coate Armour is Claurie, because it is of one proper colour, without any partition or change, and it is also the seconde quadrate Royall, for that the field is charged, but with no mo tokens.

The field is parted per Fesse dented, Venus, & Saturne, five Beasantes 3. 2. A Beasant is also called a Talent:

The



The sundrie contents whereof, the Reader may best vnderstande in Sir Tho. Cuyote his Dictionarie, to the which I referre him, and to Master Gerard Leygh, in his Accidence of Armoirie.

The field is sable a Fesse Canton d'Ermine, betwene two plates.

Plates are of dignitie next vnto the Beasaunts, and are round in shape as Beasaunts are, which are alwaies of golden colour, as ye may read before. And Plates are of silver, and haue no similitude on them, but are formed readie to coigne. These of them that knowe not the right termes of them are called Balles: and they offende not much sometime so to name them, for Pila in Latin, is not onely a Miller, or frame to be put vnder any worke to beare the same, but it is also a Ball, or any thing rounde as a Ball: the which is an instrument seruing otherwhile to the hande, and then it is called in Latin Pila palmaria, or Pila manualis, otherwhile it serueth for the foote, and then it is called Pila pedalis, a foote ball, yet are there other things round, which are neither Beasaunts, Plates, or Balles. A boule is a very round thing, and in Latin is called Globus, and Globum, and is also a token in Armes, but not of much estimation. There is also an other figure, in all partes equally round, and in Latin is called Sphæra, and is also an honorable deuyse in Armes. And now we shall ensue sundrie examples to display such signes or tokens, as are round in shape and forme.

The fiede is Gules r. Beasaunts a Canton d'Ermynne. Of the Beasaunt I haue spoken sufficiently before. But the Canton being d'Ermine, vnderstande what the same is. It is one of the noble and honorable fures, vsed to bee woene of Kinges and Princes in their Robes and mantles, and is the chæfeste furre. In armes it is called Ermynne, properly, and not silver, or white, powdered with Sable, to the which terme there must bee had great respecte, it is so frequent in armory. In mantles, (as M.G. Leygh sayeth) they



## The Armorie.

they are called doblings. It is the skinne of a little beaſt of the land of Armenye, whereof he taketh his name. The trick of this Cote Armour, I did take (as I found it) in the pariſh Church of Lutterworth.



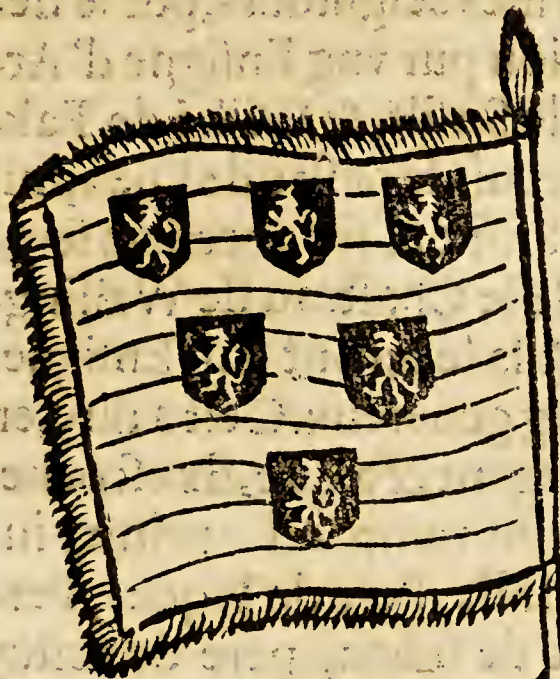
Here in the field Azure, is to be ſeen the Image of the virgin Mary, with her Childe in her armes, ſtanding in the Sunne. For the bearing of theſe Armes, great diſſention did ariſe, betwene ſir John Shandos, a Engliſhman, and the Lorde del Claremount, a Frenchman, they bothe bearing the ſaide

Armes alike, after a challenge thereof made by the one, to the other, it was tried by them, at the end of the battell of Doytiers, where the Lord del Claremount was ſlaine, and loſt his Banner, by right of armes.

Such like controuerſie did chaunce, betwene two valiant knightes, Sir John of Sitſilt, and Sir William of Hacknahan, for rayſing in field the Cote Armour here, after the antique maner diſplayed. But the right of the bearing thereof (which they were readie to trie by force of Armes) was adiudged, to Sir John Sitſilt, as to him moſt rightfully and lyneally diſcended, by good and lawfull birth: as heire of blood and of bodie, of James Sitſilt, Lord of Beauporte. For the trueth whereof gentle Reader here enſueth Verbatim, the Copie of the verie originall writings, in hæc verba.

J James





¶ James Sitfild Lorde  
of Beauport, had to  
his ensigne in the field  
of ten Barres filuer de  
Azure, fixe exchoche-  
ons sable, with as ma-  
ny Lyons ramping, of  
the first incēsed gules.



¶ Gentle Reader, note  
wel this Blazon, and you  
shall plainly perceiue the  
great knowledge of the  
Officers at Armes in the  
olde time.



## *The Armorie.*

Pedegre af-  
cending

¶ C'est a tesmoigner a vous mes Seignours, pur le de-  
termination final del discention pur vng Ensigne d' Ar-  
mes perenter Monsieur Iean de Sitsilt, & Williã de Fak-  
naham Cheualiers, que l'an depuis le nestre de Dieu, mil  
cent quarante deux, Iagues Sitsilt & ses ancesters seig-  
neurs de Beauport, a le siege de le Chasteau de Walling-  
ford & viues & motz illonqs, & la leueront vng Ensigne,  
tiel come l'ensigne de lour sang genereux. C'est a dire, en  
le champe de dize barretz d'Argent & azure, six escoche-  
ons Sabels, avec tantes de Lyons rampand, primer in-  
fenced Gules Pere de Iehan Sitsilt, Pere de Iagues, Pere  
de George de Euerwike, pere de Iehan, pere de cestuy  
Iean Sitsilt Chiualer, heire de sang & de corps de dit Ia-  
ques Seigneur de Beauport, linealmēt descendu per bon  
& loyal nestre, de que lygne le dit William n'est my. Et  
cest pur voier & bon droit tousiours ie seray prest de  
maintener, a que fayer ie moy oblige par mon seau ci af-  
figé. Donné le quarte iour d'Auril, l'an del reigne du roy  
Edward le tiers depuis le conquete, Le Siz.

### *The final determination of the con- trouersie aforesaid.*

A tous Angloys & Francoys, Nous Edward de Beau-  
lile, & Iean de Monbray, gret. L'ou grande debate & cō-  
trouersie ad esté parentre Iean de Sitsilt Cheualier, &  
William Faknaham, in le champe de Monte holtone,  
pur vn ensigne d'armes: c'est assauoir tiel, le champe de  
dize Barretz Argent, & azure, supportez de cinq escoche-  
ons Sables, charges ouesque tant de Lyons primers ram-  
pantz incēsed Gules, que ambideux clamont come lour  
droict per long & auncient descent a eux descendu. Et a  
mayntener lour quarel pur droitriel, ambideux les par-  
ties ont eux mettre sur lour force, & vantōt de cest main-  
tēner per lour corps. Ci est que il au please a nostre liege  
seig-



seigneur le Roy que Iustice sera fait a ces homes sās sang  
espandu, per voier tesmoignes & bons semblances. Ac-  
cordant a que auomus oyé & moy moltes ditez & lour  
escripts, & les tesmoignes du Roy d'Armes & dauter lie-  
ges le Roy, q; le droit le dit Iehan Sitfild & biē fort main-  
tenant le dit ensigne estre son droiet de son sang gene-  
reulx. Pur que fait cest nostre final dome, q̄ Dieu, le Roy  
nostre liege & nous, & le dit Iehan Sitfild defend q̄ iames  
doreseuāt le dit Will' ne soit cy hardy, chalenger, clai-  
mer, ou leuer in ascū chāp le roy, ou sur ascū corse viue ou  
mort, in ascū leu deins les quatre mers le Roy, ou aillors  
per my tout Christianty, les dits armes ensigne, pyghe-  
noute, guydon, banyer, escochō, targe, escu, manche, ou  
elme, sur payne de forfaiture, & perdre son espee tren-  
chaut, & ses piques d'Or a tous iours. Donné le quart  
iour de Iune, l'an del Roy Edward le tierce, depuis le  
conquest, le Sept.

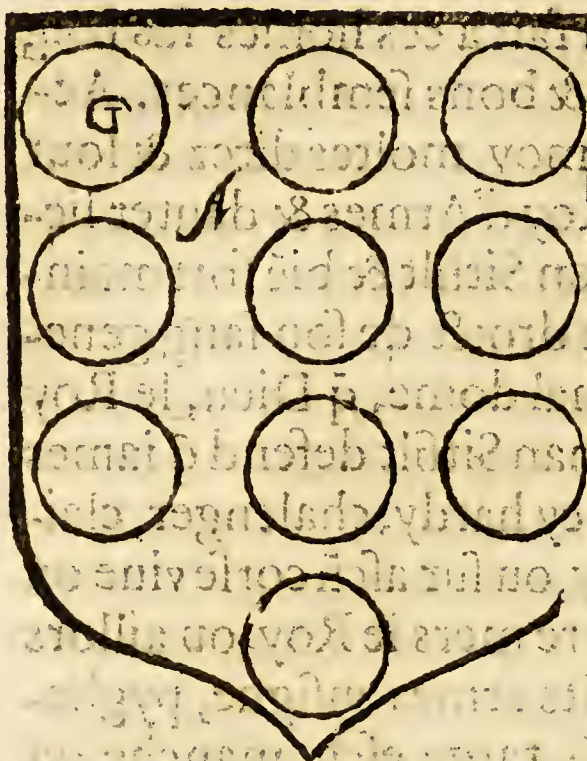
The which said originall writings, being written in  
parchement, according to the antiquitie of the time, I my  
selfe haue seene being in the possession of the right honora-  
ble the Lord of Burghley, to whom in bloud the same belon-  
geth, whose name being written at this day Cecil is never-  
theles in Wales, both in speech and common writing vled  
to be vttered Sitfild, or Sitfild: where the originall house at  
this day remaineth nere Aburgenny.



The field is of the Diamond  
thre plates on chiefe, and two Hungerford  
barres, Pearle. Or els thus.  
He beareth Sable, two barres  
and thre plates, on chiefe d'ar-  
gent. What these bee, and of  
their mettall, ye may reade in  
the page next befoze.



# The Armorie



The field is of the Sunne,  
r. torseauxes, 3.3.3. and 1. or  
thus.

It beareth gold r. torseauxes,  
3.3.3. & 1. gules. It needed not  
here to haue made mention of  
what planet or colour the torseauxes be: for they are founde  
alwaies of red colour, and are  
called of old blazors, cakes of  
bread, notwithstanding they  
are contrarie in colour to right  
cakes, or wastelles, yet they  
must be named by none other name, then Torseauxes:

At such time as Alexander the great layde his siege to  
the Citie of Tirc, a certaine souldiour of the Macedons, as  
he was breaking of his bread, there appeared therein drops  
of blood, which by Aristander the deuiner was thus inter-  
preted. If the blood had appeared outwardly, then it had sig-  
nified yll fortune to the Macedons, but in asmuch as it was  
founde within, it betokened destruction to the Citie, they  
went about to winne.

It beareth Ermines, on a chiefe Argent indented, iij.  
Dgresses.

Th' Dgresse is the same, that we cal a Pellet of a gunne,  
and in Armorie is no other colour then Sable. Wherefore  
I do omit the worde Sable, because it is the right and pro-  
per colour incident to a Pellet. But of the field of this Cote  
armour (which in my iudgement shall haue the second dig-  
nity of the furies) this vnderstand, that it is onely to be cal-  
led Ermines, and not Sable powdered with silver.

And





And of these two Royall fures, Ermine, and Ermins, how they both may be borne in one Cote armour, take this for example.

It Beareth gules, one pile in point, Ermine and a chiefe d'Ermynes. Thus of the difference of these two fures, this, and the last pagen may perfectly instructe the gentle reader.

It Beareth Gules, on a Fesse Argent iij. hurts.

This shoulde alwaies be of Azure colour, and are called hurts, for that where they appeare, violēce hath bin shewed to the bearer, and further I cannot construe of this matter. The Cote armour is Mars, and the thing contained in the field is of his power, and charged properly in a sure Fesse of the Moone. These tokens (being round in figure) as are next before recited, ought wel to be marked and considered, for as they differ in mettall and colour, so are they changed in their names and calling. Neither are they found at any time perforate, that is to say, perled in the middest: but they are seene to be charged sundrie waies, as with Rowelles, Molletes, Starres, &c.



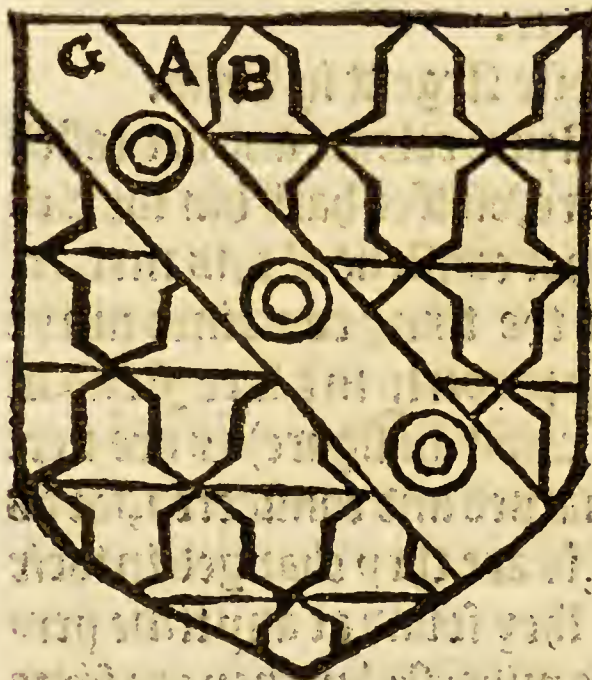
The field is Saturne, a bend of the Sunne, between 6. fountaines proper. What a fountaine is, ye may reade before. And notwithstanding, it is so called, a fountaine, or well, yet be they ensigned in Cote armour, rounde in figure: and be alwaies of white color and waterp, for the thing which they represent, that is to say,



## The Armorie

the water of a Well, which is white. This cote armour, as it is charged with an honorable bend ordinarie, so the partition which the same maketh, causeth the cote armour to be more worthy. What commodities come by fountaines or Welles, there is no reasonable creature, but he knoweth. Yet the vse of them may best be knowne, who so shall reade the hystorie of the great worthy, and puissant Prince, King Arthur, king sometime of this most noble Realme of England. But whosoever deliteth to read of the diuersitie of fountaines, and their waters, let them read Isidore, lib. 13. Etymolo. cap. 13.

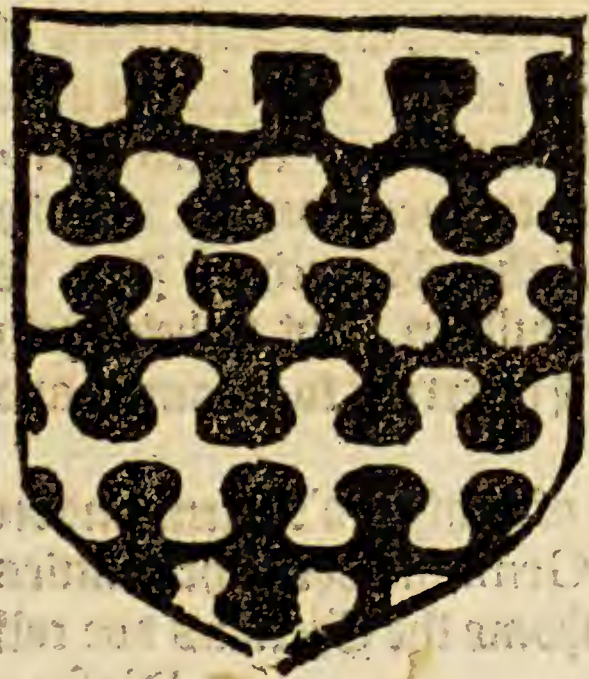
Annulet  
Ring



The field is Verrey, Perle, & Saphyre, on a bend Rubie, viz. annulets of the topaze. These annulets, or as commonly they be called Ringes, are also certaine round signes, or tokens borne in Armes, to the great estimation of the bearer: for ringes are tokens of fidelitie and truste, of the sure keeping of promise, and othe, and also the remembrance of keeping our allegiance & duty. They are also tokens of victory & triumph. The first that euer did were ring, (as is red in prophane histories) was Prometheus, the son of Iapetus, & he first inuented the making of Images also, wherefore the Paynims supposed, that he made men, and sayned that he went vp into heauen, & there did steale fire to make his Images haue life, wherewith Iupiter being wroth, caused him to be bound on the hill called Caucasus, and an Eagle standing by him, eating his hart, by the which is signified, that he was studious, & a great Astronomer. But of him Isidore thus saith. Primus Prometheus fertur circulum ferorum incluso lapide digito circumdedit. Note here, that the first Ring was made of yron. Gold I thinke was the scarcely known, yet



yet precious stones, and stones, wherein were grauen signes, of beastes, foules, serpents, &c. were then enclosed in rings, not of gold, but in rings of yron. Qua consuetudine homines vsi annulos habere ceperunt. Isidore also declareth the maner how men at the first did weare rings. Annulos homines primū gestare ceperūt quarto a pollice digito: q̄ ea vena quædam ad cor vsque pertingat: quā ornandā notandamq; aliquo insigni veteres putauerūt. Apud Romanos anuli de publico dabantur: & non sine discrimine. Nam dignitate præcipuis viris gemmati dabantur: ceteris solidi. And this also was vsed among the Romaines, that none but ȳ freeman should openly weare a ring of gold, he that was franchised, a siluer ring, & the bondman an yron ring. But now if a Wrentice, or base craftes men haue not a ring of Golde, he thinketh it not well with him, if he see a Gentleman haue one, and he haue not the like, or such an other: so that euerie Tinker now a daies will be gentleman like. It was accompted apud veteres, an infamy to haue or weare any mo ringes, then one: but now that order is worne out of vse, and not obserued or kept, and especially among weomen: Nam illis nunc præ auro nullum leue est atque immune membrum. Thus here is sufficiently spoken of the bearing and wearing of rings, but of the field of the sayd Cote armour this resteth vnspoken. It is one also



of the honorable Furres, and is properly called Herrey, and commonly is seen, of the metall, Argent, and the colour, Azure, vel e contra &c.

The field is Nebule, Luna & Saturne. The whol content of this field is cloudie of two colours, Gules and argent, or Argent,



## The Armorie

Argent, and Gules, giuing the soueraigntie to the mettall. Almighty God went before his chosen people the children of Israel thorow the wilderness by day in a pillar of a cloude, and in a pillar of fire by night. They be called Cloudes, ab obnubendo. i. operiendo cælum. Nubes autem æris densitas facit. Venti enim ærem conglobant, nubemq; faciunt: vnde est illud, Atque in nubem cogitur aer. Clouds in Armorie, are signes of great dignity, and declare the bearer of them in Cote armour, to haue a certain excellencie in him selfe. Fabius a noble Romaine, being made Dictator against Anniball, so tempered Prudence with manhood or prowess, that by detracting of battaile, and trayning Anniball from place to place, and at sundry aduantages skirmishing with him, he diminished his puissance, and preserved the publike weale of his countrie, and caused Anniball to retire, who said then to his host, did not I tell you before, that this Cloude would at the last bring vs a storme, calling Fabius a Cloude, because of his houering.

**B** Beareth Ermines, at twinne araide, Silver, crowned with a garland of violets, proper, hauing his hands displayed Geminus is a twin, where many children are borne at one burdeyne, although they be three or mo. And howe they may be borne in Cote armour, take here an other example.

**F** Beareth Mars iij. twinnes with armes displayed, of the moone. Studie not (gentle Reader) wherefore I haue blazed the twinne and twinnes with their Armes extended. Of trueth it is their propertie euen from the wombe so to doo, desiring the libertie of their braunches. I coulde speake here of swadeling of Children, but it belongeth not to by purpose. Wherefore I referre it to weomen and Whisitions.

**A** Beareth Azure, a masse of a shippe d'Argent, and on the chiefe thereof, the Starres Gemini. These the gentiles called Castor, and Pollux: whome the Grecians doe call Dioscu



Dioscuros, and suppose that they prosper those that saile on the Sea, when they appeare sitting jointly together, th'one by th'other on the crosse piece, whereunto the saile is fastened. Si vero eorum alter duntaxat eminet, malum praesagire creditur. Preterea potest sub alterius Geminorum solitudine intelligi, periculosam esse potentiam absque prudentia. Saint Paule departed from Melite in a shippe, whose badge was Castor and Pollux. Act. cap. 28.



The field is Azure, a Barbe d'Or, with a bend Gules.

This is as much to say, in this field, as a sheafe of wheat. Ceres wife of Osiris King of Egypt, did first inuent sowing of wheate, and Barley, which befoze did grow wilde among other herbes: Prima Ceres cepit vti frugibus in Grecia, & habere segetes translatis aliunde feminibus.

Of her, Ouid maketh mention, saying.

Prima Ceres vnco glebam dimouit aratro.

Prima dedit fruges : alimenta q; initia terris.

Which Verses is thus metrized.

First Ceres with ploughe did inuent,  
th'earth in clottes all to rent:  
And first of graine the trade she founde,  
how to sowe it in the ground.

The



## The Armorie

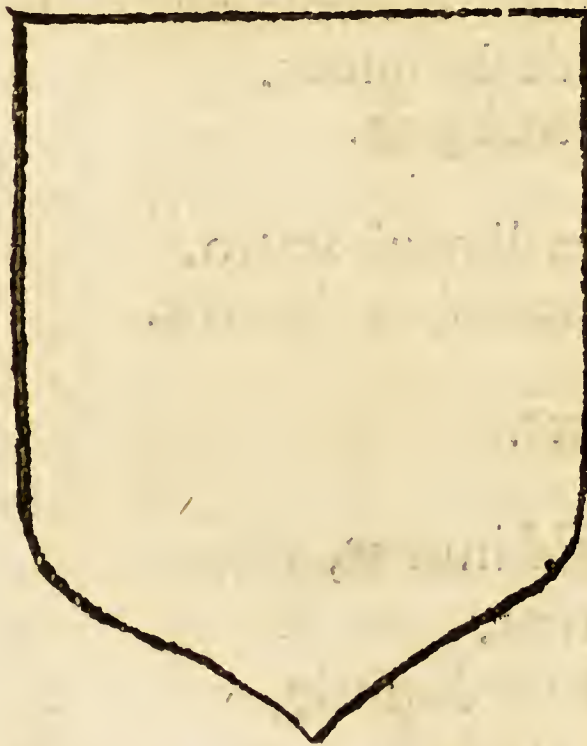
Fusill, or  
Spindle



The fiede is of the Diamond, a Fusil in Pale, perle. The Fusill is the same, that we commonly call a Spindle, Arachus, was the name of the woman, which first invented spinning of Linnen, and making of nets. There be certaine noble men, and other gentles, the which bare in their armes Fusils, which signes so bozne, (as some affirme) beganne of

weauers: forasmuch as weauers vse such Fusils made of sponne wooll. Certes terme them whether ye will, fusils, or spindles, it is no great matter, since in effect they are both one; and the token of them I dare auowe are of moze antiquitie and auncient bearing, then some report they bee off. Whereof I will now put vj. examples of the bearing of the sundrie wise, & after diuerse orders.

L. Montea-  
cute,



The fiede is Argent, thre fusils in Fesse Gules.

The Fusill in Latin is called fusum, & per eū fundatur quod netum est. What if the first bearer of such ensignes, did cause his wooll to be sponne by the folkes of his household whether they were his children or seruants, is this therefore any reproch to the Master, since his children & household seruants, yea, and he himselfe, is thereby

clad and appareled much the better? No certainly, reproch therein can be none, but rather an high commendation of vertuous exercise, and Godly labour.

It appeareth in the history of the Acts of great Alexāder, that



that while he was abroad in the warrs, his sisters did spin, and make for him garments of wollen cloth, which they sent him as a great gift, & was worne of him at that time, and more esteemed, then all the silkes, and precious vestures of the Persians. And although the noble weomen in that countrie take nothing in more despite, then to put their hands to wooll, yet the sisters of the same Alexander the great, and the noble weomen of Macedonia, disdeined not to spinne, & make garments thereof, not thinking the same to be any blemishe at all to their Nobilitie, or bloude.



He beareth Azure, a Saltier d'Or. Huius Symboli descriptio ad Sancti Andree quam dicunt Crucem, pertinet, qua & Domus Burgundica signis militaribus prodiens solebat in aciem venire. Tametsi interpretatione non per omnia simile recipiant. This Saltier is made by the manner of a Crosse, called S. Andrew his Crosse, and commonly of vs

English men, is thereunto compared. It is also taken for a certaine Instrument, which hath heretofore bin made in diuerse Parkes, and is of a great magnitude or largenes, and hath bin well knowne of Noble gentlemen, and hunters. For they were ordeined, and vsed in Parkes and Forrestes, as Engines to take wild beasts, which once entring by that instrument, could not escape away in any wise. Wherefore in the old time, these signes of Saltiers were given to riche and couetous persons, or niggards, such as would not gentlie, or liberally depart from any of their goodes or substance: and yet now in these our daies are borne of right Honourable gentlemen, who are both free, liberall, and bounteous,



## The Armorie.

and which abhorre all such auarice, churlishnesse, and nigardshippe.

Of the bearing also of such a token in Armes, take these further for examples.

The field is Gules, on a Saltier Argent, five Mollettes Sable.

This is to be taken as a spotte descended from on high, and disperpled into five pointes, out of one Still. This Coate Armour is one of the Honourable Ordinaries charged.

☞ Beareth Argent, a Saltier Azure, betwene iiij. Ravens winges proper, the Raven in Latin is called Coruus, sine Corax, and she hath that name, a sono gutturis, quod voce coracinet. Fertur hæc avis, quod editis pullis, escam plenè non præbeat, priusquã in eis per pennarum nigredinem similitudinem proprii coloris agnoscat. Postquã vero eos tetros plumis aspexerit in toto agnitos abundantius pascit. The Raven is enemy to the Bull, & assaileth him on all partes, but his eyes especially.

☞ Beareth Argent, a Fretted Argent. And to his Crest upon the Helme, on a wreath Or, and Sable, a Popyniay Purpze, bearing a twigge of the Almonde tree proper, manteled Azure, doubled Or. The Fret borne in this Cote armour, is founde borne also of diuerse noble Gentlemen, of severall mettall and colours. And the same is sometime scene in Cote armour simple, otherwhile double, also triple, and of eight pæces, and oftentimes they are multiplied ouer all the Shield.

And yee must vnderstande one great difference betwene Armes Bended, and these Armes, the which bee made with the foresayde Frettes. For in Armes Bended, the colours contayned in the shield, are equally deuyded; and where these Frettes be, the fiede alwaies abideth whole.

And touching the Popyniaye, which is before descriued for the Crest of the said Coate armour, he is in one of his



his proper colours, and beareth a spray of his delight. He is called in Latin Psitacus. Munsterus in his booke of Cosmographie saith, that in Psitacorum regione, there be founde Popiniapes of incredible bignesse, as exceeding in length, an arme and an halfe, and are of manifold colours.

He saith also, that in the Land of Chalechute, there be Popiniapes of greene colour, euen as greene as Leekes, Alij scutulati, alij coloris purpurij. There is also such plenty of them in that countrie, that they appoint keepers to keepe their Rice which they sowe in their fields, least they do eate it vp. Munsterus reporteth also, that the Popiniapes of India, are for the most part of green, but that their head is red, or as the colour of woad, and shineth like gold. Their tongue is great and broad, Atque ideo vocaliores sunt, and utter words which may be vnderstande.

They learne in the first and second yere, such wordes as are taught them, and retayne them longe. They drinke Wine, and vse their feete in steede of hands, when they take meate.

This Birde, saith Isidore, of nature bleth as it were a certain salutation, Dicens: Aue, vel chere. Cætera nomina institutione discit. Hinc est illud:

Psitacus à vobis aliorum nomina discam.

Hoc didici per me, dicere, Cæsar aue.

The Popiniay is in no countrie so great or bigge, as hee is In Psitacorum regione: But those in the Lande of Chalechute. are of greater praise, and estimation, although they most abound there.

It Beareth Argent, a Bende Azure, cotized with two cotizes Sable, on the Bende, three Allaundes heades rassed Gold, Mottled Gules.

And to his Crest vpon the Helme, on a wreath Argent, and Sable, a Beares head rassed Golde, betwene two winges Gules, mantled Azure, doubled Argent.



## The Armorie.

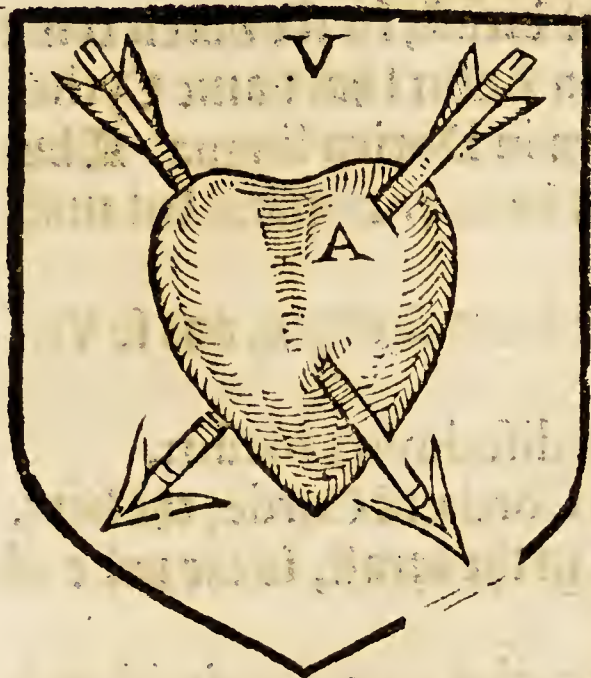
The signes borne in the said Cote armour, are the heads of three Allaundes, which be a certaine kind of dogges of great stature passing all others, which are used to hunt the Lyon, Tyger, Panther, wild Beare, & other such beastes of ravenous kind. And of the same tokens borne in this Cote Armour, and Crest, I have sufficiently spoken, where I entreated of beastes, & where I have here descriued the heads of two sundrie kindes of beastes, Note alwaies, that next the bearing of the whole beast, the bearing of the head in arms, is taken to be the most worthiest part, and most esteemed in Cote armour, as honourable.

The field is Martis, a Pegasus Lune, winged solis. The Crest a demie Chymere, rampant Saturne, set on a Torse, Lune and Joue, manteled of the Rubie, doubled Pearle. There may be read of diuerse Horses in Poetrie, as of this horse Pegasus before blazed, that had winges for to flye, and of Sinon the Greeke his Horse, that brought Troy to destruction. But this Pegasus exceeded Bucephalus, and all other horses in swiftnes, and celeritie, because he had wings: Quem ex interfecte Medusa sanguine natum fingunt. De quo Ouidius 4. Metam. Upon this horse did Bellerophon ascend, when he flew Chimeram that horrible monster in Lycia, which hauing the head and face of a Lyon, the middle part of a Goate, and the hinder part of a Dragon, breathed, and cast forth great sparkles of fire. And therefore I haue set this monster as a Crest to the said Cote armour: and as I thinke not incongruently, if the circumstances of the Historie, of whom the same dependeth, be rightly considered.

Also Munsterus the Cosmographer reporteth, but supposing the same not to be true) that Pegasus is a birde in Africa, which is said to haue the body, and eares of an horse, and the wings like a Birde. Hæc ille Lib. 6. Pag. 1151.

The





The fælde is Vert, an hart of a mā d'argent, pierced with two Dartes in Saltier d'Or. In chiefe an Harpe d'Ermine stringed proper.

The especiall token borne in this Coate armour, is the Hart of a man, which in Latin is called Cor, deriued à Gręca appellatione, which they name Cardian. Or els it hath that name of Cura, be-

cause that it abideth all carefulnesse, all regarde of God, and Godlinesse, and also the cause of all knowledge and wisdom.

The hart of man declineth more towarde the left side, then of any other liuing creature, for to them it is set in the middle of the body. The causes of the one, or of the other, it appertaineth not here to recite. And as the same is of no be- rie great quantitie, so is it in fourme more round, then long. Yet in the lower part thereof it gathereth sharpe, Exitque pene in mucronem.

It is the Wel of life, and all feeling, and mouing is there- in. Amongest all members, the hart of man is most noble, and therefore it is set in the most excellent place of the body, as it is most needefull. For no member is so needefull to the life of man, as is the Hart.

I haue displaid the said Hart pierced with Darts, to de- clare thereby our mortalitie, in that we see, if the same bee striken, wounded, or grieued with sorow, we then can haue no longer pleasure, or delight to liue.

I read also, that Aristomenes, a man of Messene, which was called Iustissimus, Most Iuste, when hee was dead, was found to haue his Hart all hearie. The Harpe is a to- ken not vnmeet to be borne in chiefe of the said Cote Ar- mour, being an instrument like to a mans breast. For like- wise



## The Armorie

Wise as the voice commeth of the breast, so the notes come of the Harpe, and hath therfore in Latin that name Cythara, for the breast is called Cythara in Dorica lingua. This instrument is sene sometime to haue 4. corners, but most commonly three.

In old times Harpes had but seven stringes, and so Virgill saith:

Septem sunt soni, septem discrimina vocum.

A String in Latin is called Corda, of Corde, the hart. For as the pulse of the Hart is in the breast, so the pulse of the stringes is in the Harpe.

Cordas autem primus Mercurius excogitauit: idemq; prior in neruos sonum strinxit.

His field is of the Sapphire, a Psalterie in Bend sinister, Topaze. His Crest a Wreath in Crosse, Sol, set on a cha peau Mars, turned by Ermines, manteled Rubie, doubled Ermines, Isidore saith, that Psalterium, quod vulgo Canticum dicitur, à psallendo nominatum, hath his name of singing. Quod ad eius vocem Chorus consonando respondeat. The Harpe is like to the Psalterie in sound, but betweene them this is the difference. In the Psalterie is an holowe tree, and of that same tree the sounde commeth bywarde, and the stringes being smitten downeward, Desuper: sonant. And in the Harpe the holownesse of the tree is beneath.

The Hebrewes vsed to call the Psalterie, Decacordon propter numerum decalogum Legis. And this Instrument hath but tenne stringes. The best stringes for the Psalterie are made of Silver, yet those be good, which be made of Laton.

The Wreath in Latin height Plectrum. And whereas I descriued the sayde Wreath in Crosse, yet take the same not to be two, but one Wreath, because a certaine holownesse must be sene at euerie point of the Crosse, where with the pinnes of the Psalterie must be wrested diuersly, as they are of bignesse. Mercurius inuented the sundry kindes of



of strings, and he first streined them, and made them to sound.



**I** Beareth Gules, on a crosse d'Or, Guttie, this name Christus within a Crown of Thornes, Vert. This is the Cote armoz of Preto Iohan, quem alij vocant Presto Iohannem, alij pretiosum Iohannem, & vulgares Presbiterum Iohannem, non quod sit Presbiter aut Sacerdos, cum sit Rex, sed quia error est in nomine.

This Cote armour of the said Christian King, I noted as I found the same painted among the rest of the Cotes of all Christian Princes, vpon the couer of the Fonte in the Cathedral church of Yorke.

Pet Munsterus in his booke of Cosmographie, figureth vnto the same Prince another Cote armour: videlicet, a Lion Rampant vpon a Crosse, the mettall, or colours of the field, or tokens borne in the same, he describeth not. The other, as I hane sene the same, is rightly displayed both of the field, and the signes borne therein. Wherefore, I minde here to speake but of the droppes vpon the said Crosse, being blazed Guttie, and no mention made of colour: which I thinke needeth not to be rehearsed, for that these droppes are of their proper Colour, and are to bee taken for droppes of blood.

And therefore in an other manner take the blazon of the same noble king his armes, who beareth Mars, on a crosse, Solis Guttie. This name Christus, of the filde within a crowne d'Espines proper. The droppes also here descriued haue a spiritual interpretation, which euery true, and Christian hart may rightly vnderstand, what they signifie.

Other



## The Armorie

Other droppes there be, as drops of raine and dew. Such drops feede, and nourish fish in the Sea, make Oysters fat, and breede in them Pearles, and Precious Stones, as Isidore saith, and namely the droppes of the morning dew. And although a droppe be most neshe, yet by oft falling it pierceth that thing, that is right hard, as this verse saith:

Gutta cauat lapidem, non vi, sed sæpe cadendo.

The hard stone is pierced with drotting,

Not by strength, but by oft falling.

The field is Vert, Stillie, d'Argent. This is a right little part of water, or raine, departed by some violence from the whole, and is called Gutta, when it standeth, or hangeth on euesinges, or of trees: and when it falleth, it is called Stilla, and thereof commeth Stillicidium, as it were a falling droppe.

A droppe hanging, falling, or standing, is in substance most cleere, round in forme, small and straight in the ouer part, little in quantity, and great in vertue. For it moistneth the earth that it falleth vpon, and maketh it plenteous, and fruitfull, feedeth, and nourisheth rootes and seedes, and maketh them grow, and quickneth, and preserveth greenesse in trees, herbes, and grasse. Therefore I haue descriued these Stiles in their proper field.

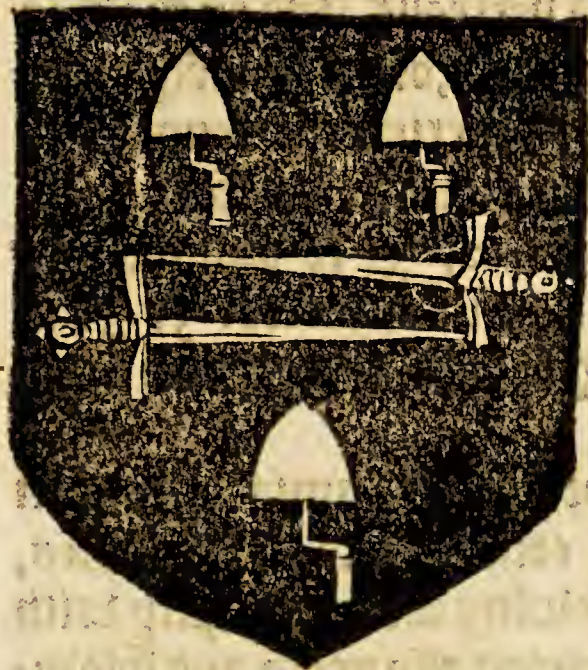
Beareth Azure, a Barre Gemew, Or, betwæen thre hands sinister, d'Argent. The Tymbre, a palme of an hand dexter, d'Ermine, set on a wreath Or, and Sable, manteled Azure, doubled Argent.

The token borne in this Cote armour, is a left hand. For it suffereth the right hands worke, and hath that name Sinistra, of Sinere, to suffer.

And the hande height Palma, when the fingers bende streight forth, as it were boughes, or branches sprayed.

The





The field is Sable, two arming Swozdes transuers in barre, point in point at the hilts, between thre Trewels d'Argent. The people of Israell, when they were come out of their captiuitie at Babilon, began to build again the wals of Ierusalem: and being continually hindered of their enemies, they were constrained, as euery one of them did holde

Trewel

2. Esd. 4.

his trewell with one hand to worke, so with the other he helde his weapon to defende him. And euery one that buylded, had his Swozde girte by his thyghe, and so buylded they.

The Trewell is an auncient addition of Armorie.



The field is d'Or a Manche maltale Sable, semie margarite proper.

Manche

What a Manche is taken to be, I haue shewed in the first booke entituled the Concords of Armorie. And touching the Margarits wherwith the said Manche is poudzed. Chaucer, in his second and third bookes, entituled, the Testament of Loue, maketh a great processe of them, as gemmes very precious, clere, and litle: And thus descriueth them, (as he readeth in the workes of great Clerkes, which entreate of the kindes and properties of things,

¶ I

things,



## The Armorie

Margarite, or  
Margrite

things) saying, that the Margarite is a little white Pearle, throughout holow and round, and verteous. And on the Sea sides in great Britaine in Muscle Shells, of the heauēly dew, the best be engendred: in which by experience be found three faire vertues. One is, it geueth comfort to the feeling spirites in bodely persons of reasons. 2. It is profitable to health, against the passions of soxie men hartes. 3. It is needefull and noble in staunching of blood, there els too much would out runne.

The bearer thereof shoulde be stedfast, amiable, and in peace, vertuous also, with long continuance in meekenes, that mother is of all vertues: shewing mercy and pity with the hart towards all men, embracing also peace, and following it. Therfore let all gentlemē suffer in no wise this iewel the Margarite to be blemished, as nighe as they may, but with hart and mind studie to obtaine the vertues that thereby are signified, and so through grace, for their seruice, they shalbe hyghly aduanced.

Daylie

¶ Beareth Ermyne, a Pale vert, semie de Daylie, proper. Chaucer writeth much of this floure in many places of his workes: and in especially in his preface to the Legend of good weomen, where he sayeth of him selfe being in loue with this floure in the moneth of May.

Leaning on my ellbow and my side.  
The long day I shope me for to abide  
For nothing els, and I shall not lye,  
But for to looke vpon the Deyfie  
That well by reason men it call may  
The days eye, or els th'eye of the day  
The Empresse, and floure of floures all  
I pray to God that faire mought she fall  
And all that loue floures, for her sake

But



But natheles, ne weene not that I  
Make, In prayſing of the floure againe the leſe,  
No more then of the corne againe the ſheafe.

And the ſaid Chaucer writeth in a goodly Ballade of his  
also of the Dayſie, where he calleth it:

Dayſie of light, verie ground of comfort  
The Sunnes daughter (ye height) as I rede  
For when he wreſteth, farewell your diſport  
By your nature anone right for pure drede  
Of the rude night, that with his boyſtous wede  
Of darkenes, ſhadoweth our emiſpere  
Then cloſen ye, my lyues Lady dere.

Floures do wel become louers, for that they take therein  
delight, and therefore are of great dignitie in ſignes Ar-  
moziall.



His field is of the Sapphire, <sup>Sunne</sup>  
the Sunne proper, or thus. He  
beareth Azure, a Sunned Or.  
The certaine quantitie of  
this Planet is unknowne to  
earthly dwellers. The ſunne,  
but he ſhine (ſaith Chaucer)  
for ſunne is not accompted: ſo  
vertue, but it ſtretcheth in  
goodnes or profit to an other, is  
no vertue, but into his contra-  
rie, the name ſhalbe reuerſed.

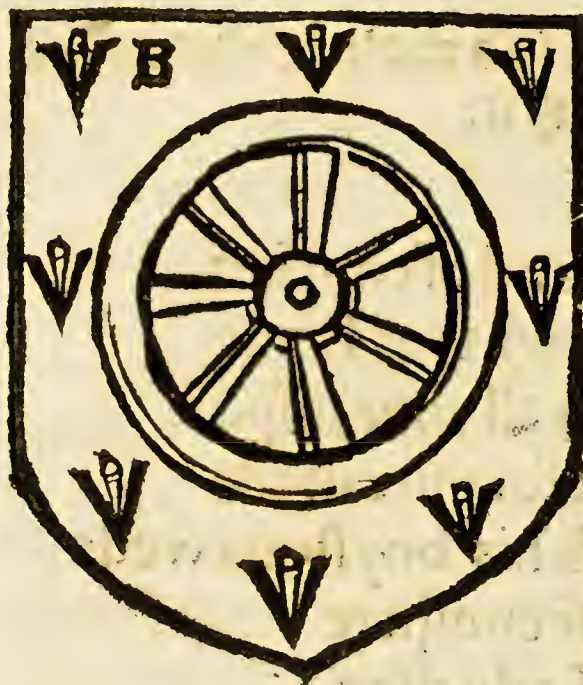
The fielde is of the Perle, two Spurres in Pale, <sup>Spurre</sup>  
by. His Creaſt a mollet blemiſhed Topaze, ſet on a wreth  
Perle,



## The Armorie

Perle, and Diamond, manteled Saphyre, doubled Topaze.  
Chaucer saith that habite, maketh no Ponke, ne wearing  
of gilt spurs, maketh a knight.

Fortune



It Beareth Azure, a wheele  
and an Oyle of eight Wheons  
d'Or. This is taken for the  
wheele of that merueilous ma-  
ster Fortune, as Boetius cal-  
leth her. lib. 2. de consolatio-  
ne Philo. The blind goddesse  
Fortune, with her double by-  
sage, & whirling wheele, cruel-  
ly casteth downe Kinges, and  
changeth the lowest to the hy-  
est, and the hiest, to the low-

est. She made Crefus king of the Lydians to be caught by  
Cyrus, who would haue burnt him, but that a rayne descen-  
ded from heauen, that rescued him. Thus Fortune decei-  
uable enhaunceth by the humble cheare of him that is dis-  
comfited, and neyther heareth ne recketh of wretched we-  
pynges. She is so wretched and harde, that she laugheth and  
scorneth at the teares of them, whom with her free will she  
hath made to wepe. Her turning wheele declareth her vn-  
stableness, for if she were accompted stable, shee then no lon-  
ger could be called Fortune. She wil be holden of no man,  
and when she departeth, she bringeth him to sorowe. For  
what other thing is flattering Fortune, but a maner shew-  
ing of wretchednes that is to come. To some she is peruerse  
and froward, to some againe she is as good and fauourable:  
as to Tymotheus, a noble Captaine of the Athenienses,  
who for the good Fortune he had in battaile, was painted  
lying a sleepe, and hauing by him a nette pitched, wherein  
Fortune was taken.

The





The field is Saturn, a Boole  
sauage passant Lunæ, armed  
Bars.

Boore

These were th'armes of Ty-  
deus, the kinges sonne of Cal-  
cedony, which he did beare in  
his shield, at the destruction of  
the Citie Thebes. The Boole  
is called Aper, a feritate, ab-  
lata F. litera & subrogata P.  
Vnde & apud Græcos Sya-  
gros id est ferus dicitur. This

Tydeus his  
armes

Beast is armed in his mouth with two crooked Tuskes,  
which are right strong and sharpe, and the same he vseth in  
steade of a sworde, and his right shoulder is harde, brode and  
thicke, which he occuppeth as a shield to defend him withal,  
putting that brauue for his chiefe Armoz against his wea-  
pon that pursueth him.

The Boole fighteth with the Wolfe, and hateth him by  
kinde. For the Wolfe lyeth in wayte for his children, and  
stealeth them full oft.

The field is of the Topaze, a Dragon, Emeraude.

This was th'armes of Ethyocles king of Thebes, which  
he did beare in his shield, when he fought with his brother  
Polymite for the kingdome, wherefore the one of them slue  
the other.

Beareth Azure, a Cathedre, or chaire Royall d'Or, a-  
dorned with Rubies proper. Such a chaire is descryued by  
Chaucer in the third booke of Fame, where he sayeth.

Fame satte in a seate Imperiall  
That made was of Rubye royall,  
Which that a Carboncle is I called.  
And there she was perpetually istalled.

The



## The Armorie.

The field is Sol, a Bores head coped Saturne.

These were the Armes of Sir Thopas, as in the mé-  
ter made of him may appeare at large, in the woꝝkes of  
Chaucer.

And for his cresse he bare a Tower  
Wherein sticked a Lillye floure  
Of colours all most proper.

¶ Here note  
th'antiquitie of Cresses.

L. Beareth Sable and Gules parted per Fesse, an An-  
nulet d'Or, hauing the gemme Asterites, proper.

This is a precious stone, and is white, and conteineth as  
it were light therein enclosed, or like a Starre going with-  
in it, and maketh the Sunne beames white, whereof also it  
taketh his name. Of his vertues I neede not to speake, his  
beautie and fairenes bringeth him commendation sufficient.  
And of the giuing of Annulets or rings, there may be found  
diuerse Histories, amongst whom I haue noted this one.  
Lucius Sylla, being dictator of the Romans, gaue vnto Ros-  
cius a player in Comedies a ring of gold, which was the  
token of a Knight at that time, as a collar or cheyne of gold  
is at this time. This Roscius, for his excellency in pronun-  
ciation and gesture, the noble Cicero called his Jewell, and  
so much delighted in him, that he contended with him, whe-  
ther Roscius could set forth one sentence in more fashions of  
gesture and countenance, or he expresse the same sentence in  
a more diuersitie of eloquent words.

Touching the token borne in the said Cote armour, if a  
Crosse, Starre, Cressant, or any floure were figured on the  
same Annulet, it were a great beautifying of the said arms,  
and no little commendation to the bearer.

¶ He





He beareth Argent, a purse <sup>Purse</sup> gules, double tasseled d'Azure.

This may be taken for a good token in armes, as of liberality, when the same is not shutte. But being knit, and so borne, it is a token of avarice: for so Chaucer writeth in the booke entituled the Romant of the Rose, were he saith.

Auarice helde in her hand,  
A Purse that houg by a bande,  
And that she hidde, and bound so strong  
Men must abide wonder long  
Out of the purse ere there came ought  
For that ne commeth in her thought  
It was not certaine her entent  
That from that purse a penny went.

And further the same Chaucer saith, in the said booke.

That a full great foole is he ywis  
That both rich and poore, and niggard is  
A Lord may haue no maner of vice  
That greeueth more then avarice.  
For niggard neuer with strength of hand  
May winne him great Lordship or land,  
And who so wil haue frends here  
He may not hold his treasure deere,  
For by ensample tell I this  
Right as an Adamant Ywis

Can



## The Armorie.

Can drawe to him ful subtilly  
The yron, that is layde thereby,  
So draweth folkes hartes ywys  
Siluer and gold that yeuen is.

☿ Beareth Vert, a King armed at all pointes d'Ar-  
gent, bearing a Scepter and Crowne, ☿, winged d'Er-  
myne.

This may be taken for the God Mercurie, God of elo-  
quence, for to diuerse he hath appeared, as hauing winges,  
so in histories of him may be read.

Mars

Theseus



The field is of the Pearle,  
Mars all armed on horsebacke  
with sphere and shield, Rubie.

This was the Banner of  
Theseus, when he came to the  
destruction of Thebes Citie, &  
flue Creon king thereof. And  
thus Chaucer wyrteth of the  
sayd Theseus his banner, and  
Penon in these words.

The redde statue of Mars with spere and targe  
So shyneth in his white banner large  
That all the fields glitteren vp and downe:  
And by his Banner, borne is his penon  
Of golde full rich, in which there was ybete  
The Minotaure that he wan in Crete.

Thus it may appere, that armes were long borne in good  
order, before the siege of Troy: for the destruction of the Ci-  
tie Thebes, was before that siege, as Iohn Lydegate doth  
affirme. Chaucer also, in the tale of the Knight, describeth  
what token, Lycurge the great king of Thrace did beare in  
the field. These be his words.



In stead of a Coat armour ouer his harneis,  
With nayles yealow, and bright as any Gold,  
He hath a Beares skinne, cole blacke for olde.



**H**e beareth sable, thre Roches  
Roches navautes, d'Argent.  
These were sometime the ar-  
mes of an honorable Prelate  
that had to name Petrus de  
Rupibus, who was many  
yeres Bishop of Winchester,  
in the time of King John, and  
Henry the iij. his sonne. And  
the said Roches, myne authour  
saith, he did beare after his owne  
name, which me thinketh was  
euill applied thereunto, to giue

him Fishes in stead of Roches. For Rupes in Latin be cal-  
led Hilles, Bankes, or Roches, so steepe downe, as no man  
may clyme them, But I take the said Bishop his name, as  
then was the vse, to be written, Peter at Roche, or Peter de  
la Roche, These seeme to drawe most nyghe his name in  
Englishe, but the Latin name doth nothing agree thereto,  
which I referre to their Iudgement, that haue read of  
him, or of his name. Polydore Virgil calleth him, Vir inte-  
gerrimus, and no lesse is to be thought, because the charge of  
the education of the said King Henry the third was comit-  
ted to him, as to a Father prudent, and sage in the instituti-  
on of such a noble Prince.

¶ I

The



## The Armorie



The field is Saturn, a kings head Luna, crowned Solis. This might be taken for the Armes of some high Prince, or other Chiefetaine, which had taken some King in fight, and held him as prisoner. Diverse histories make mention, that when mightie Princes, and valiant Kings be given to sensualitie & pride, not weighing the good sayings of the

Pausanias

wise, nor harkning to the wholsome counsell of their friends, they oftentimes fall into the handes of their enemies, and then are oftentimes depriued of their Kingdomes, and Regalties, either els suffer imprisonment, famine, distresse, and other paines and torments, ending so their liues in great calamitie and miserie: as is read in one Pausanias, King of the Lacedemonians, who at a banquet desired instantly of Simonides, a Poet in Greece, that he would then speake some thing notable, and that sauoured of wisdom. Simonides thereat smiling, Remember said he, that thou art a man. Pausanias tooke that scornfully, and esteemed it nothing. Afterward Pausanias being put in prison in Chalcedon, and there being famished ere he died, remembered the saying of Simonides, and with a loude, & lamentable voice said: O my friend of Cœus, (for there was the Poet borne) thy words were of great importance, but I, for madd pride, esteemed them nothing.

This little historie is not vnworthy to be had in remembrance.

R Bea



**B**eaureth Sable, threë Owles d'Argent, beaked and legged, Or. The timbre, a Bul gardant, Argent, armed and unguled Gules, sett on a Wreath Sable, manteled Azure, doubled Argent.

The Owle, or Blacke byrde singeth pleasantly, & therefore is often taken, and kept in cage. This birde, although she be in all Countreies blacke, yet in Achaia she is white, Isidore saith. This Crest for the said Cote armour, is a white Bull. Iupiter tourned him into the similitude thereof, when louing the faire Mayde Isis, hee coulde not otherwise haue his will of her. This signifieth, that beautie may overcome the best.



The field is Mars, a Lyon rampāt, with a double Queue d'Argent. In chiefe d'Ermine, an Eagle displayed with two heads Saturne, membred, and Crowned d'Or. Alexander the great, when as hee hunted in a great Parke in the countreie Basaria, that had remained vn hunted, during the time of foure mens ages, hee killed foure thousande wilde

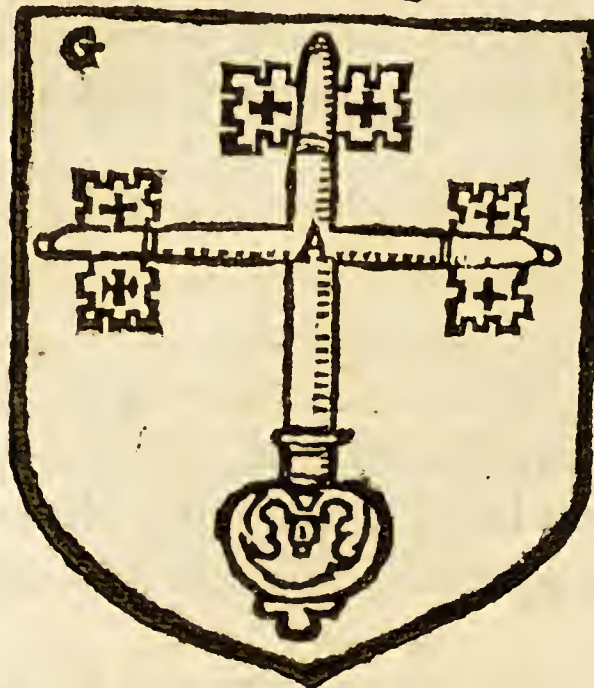
beastes therein, among the which there was a Lyon of a rare bignesse, that came running toward him, whom hee did not onely receiue, but killed him with one stroke. Such was the prowes, and strength of so mightie and puissant a Conquerour.ouer whose head also at the battaile he fought with Darius, at Arbella, there was scene an Eagle, which neither fearing the clashing of the harness, nor the crying of them that were dying, did still flye in the ayre directly aboue him, which did shew a certaine token of victorie, and even so it came to passe. And therefore the same Alexander might rightlie assumpt to himselfe the bearing of the foresayde Lyon, and Eagle, in the best order that could bee devised,



# The Armorie

Crosse Clauie. nished, or set forth agréable to his worthinesse.

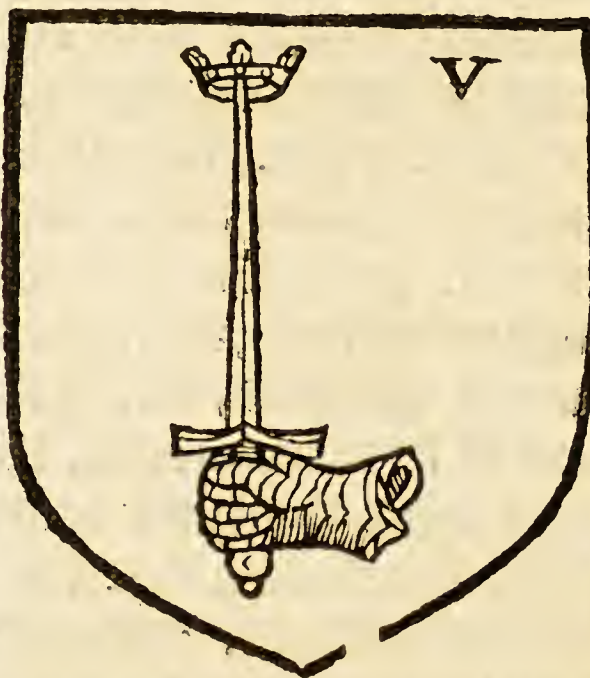
Key



The field is Gules, a Crosse double clause d'Argent. This Crosse ought to be figured as a double warded Key, at euey of the thre endes ascending to the chiefe of the Escoccheon. The key whereof the Prophet Elay maketh mention in these words. And the key of the house of Dauid, will I lay vpon his shoulder, so that he shall open, and no man shall shut, he shall

shut, and no man shall open. Itidem Iesu Christi Crucem figurabat.

Sword



The fielde is of the Eme- raude, an Hande armed, hol- ding a Sworde of the Pearle crowned within the point To- paze.

The wholesome doctrine of S. Paule, is of all faithfull, and obedient subiectes to be recey- ued and embraced: where hee sayeth, Wilt thou be without feare of the power: Doe well then, and thou shalt haue praise

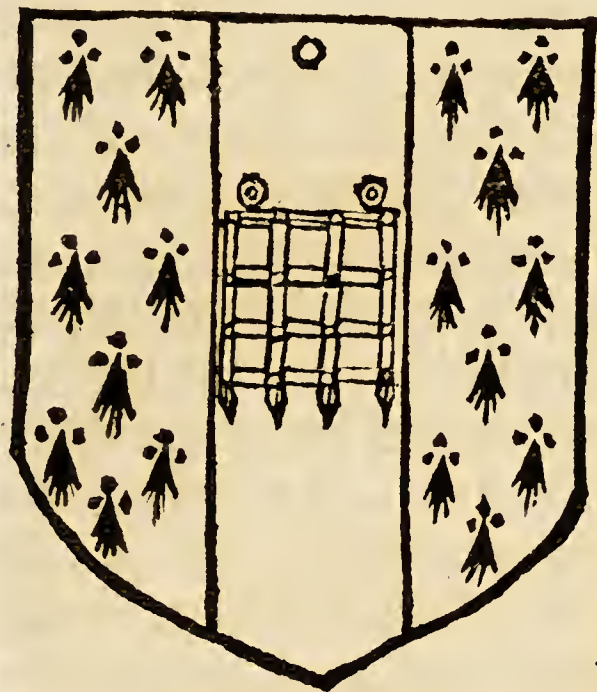
of thesame: for he is the minister of God for thy wealthe. But if thou doe euill, then feare, for he beareth not the sword for naught. For he is the minister of God, a taker of venge- ance to punish him that doth euill, &c.

His field is Louis, two pillers Lunæ.

Diuerse Emperours, and puissant Conquerours haue erected Pillers in their Empires and Kingedomes, for sundrie, and weightie causes and purposes: some to declare the extentes and limittes of their Lands, and Kingdomes, some



some to shewe the expeditions of their Iournies and Voyages, some to sett forth the places of their burials, some to figure therein their Acts, and valiant doeds, to the encouragement of those that should succede them to do the like. And other some haue written therein the secreete knowledge of certaine sciences and letters, as in diuerse Histories may be read. And more of Pillers ye may reade in the next booke following.



He beareth Ermynes, on a Portcullis. Pale d'Or, a Portecullis d'Azure.

This in Latin is called Rastrum militare, siue Politicū, and serueth for defence in the gates of Cities, Castles, Ports and Towers. For the same being loosed, or let downe, it letteth, or rather oppresseth them that would enter thereby.

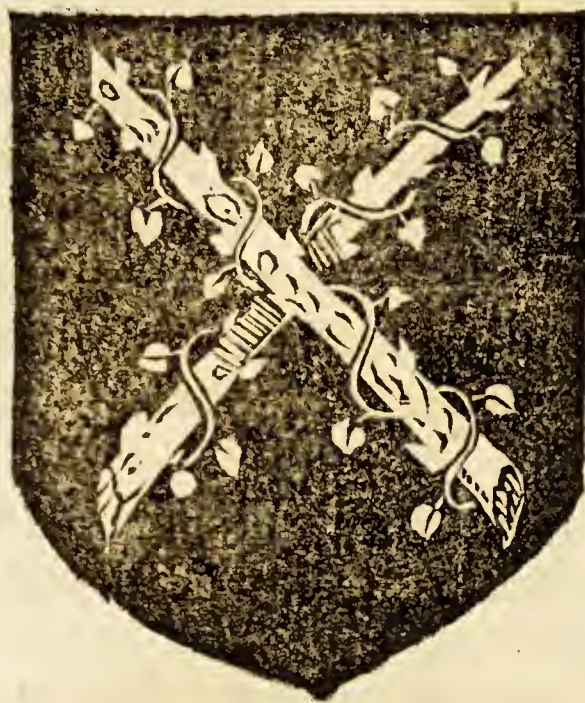
Eiusmodi ad portas militare obstaculum Romæ factum fuisse scribit Appianus, Res Roman. Ciuili dissidio urgente, & Imperium sibi vendicante Sylla. Sustulit hoc maleficio Carboniana turba, quam (dum conarentur per portam Collinam irruptionem facere) Sylla repressit: laxatisque insidiarijs Rastris, intro latebat, quorum iniuria, & lapsu, Senatores ipsi nonnulli, & qui se in Carbonianam libertatem adseruerant, oppressi sunt.

The



## The Armorie

Cypres tree  
Iuye



The field is Saturne, in Saltier two Cypres trees raguled Solis, entwapped with Iuy proper. These trees are truncated, that is to say, the boughs cut off from the body, & layd in forme of a Saltier. The ends wherof may not touch the Angels of the shield. The Cypres next vnto the Ceder tree is most formable, and necessarie to the building of Temples,

Towers, and for other great and pompous Edifices. It neuer faileth, nor rotteth, but abideth, and dureth alwaies in his first estate and condition. And for the right good sauour, and swæte smell it hath, the Iuy, being of heauie and bitter smel, doth most desire to cræpe about him. And his græne- nesse doth much beatifie the golden colour of the other. And for that the Iuy is alwaies græne, Poets were crowned therewith, in token of noble wit and sharpe. It was con- crate to Bacchus God of wine, & to Mars. Plinie saith, that the great Alexander crowned his knights with Iuy, when they had the victorie of Indie.



He beareth Sable, a Fesse d'Ermine, betwæne ij. heads de Capres, coped argët, armed & arnuced d'Or, portant pome aus d'Iuy proper, The leaues of this tree doth make Goats fatt, and their bloud medicina- ble for diuers diseases. Villus quæ habent pensilem in men- to, vocatur aruncus, quo si quis vnam earum traxerit, aiunt, reliquas stupefieri.

The





The field is Verte, an **O** Struthion, or  
 Striche Regardant, Argent, Ostriche,  
 bearing a Key d' Or. The **O**  
 Strich in Latin is called Stru-  
 thio, & Struthio Camelis, qui  
 ex Struthione & Camelo cō-  
 stat: and is found especially in  
 Africa. This bird hath a head  
 covered with small feathers,  
 grosse eyes and blacke, not vn-  
 like in fourme, and colour to a  
 Camel, a long neck, a short bil

and a sharpe, soft feathers, two thighes, & feete with hooves  
 clouen, Vt terrestre simul volatileq; animal videatur. He  
 cannot flye for the heauinesse of his bodie, nor extol himselfe  
 higher then the earth: but he goeth swiftly, and in running  
 not much inferiour to a horse, his wings helpe him so much.  
 He doth swallowe and digest whatsoeuer he deuoureth, yea,  
 even the hardest things without any choise.

When he is pursued of hunters, and seeth he cannot es-  
 cape, he taketh stones with his hoofe, & casteth against his e-  
 nimies, and oftentimes hurteth them. When he is killed,  
 there is found stones and yron in his stomake, which he cō-  
 sumeth after long digestion.

He hateth the horse by kinde. I found him figured in the  
 Cosmographie of Munster, as before is descriued.

**O** Beareth Gules, on a Bende betwene two Cots-  
 zes, d' Argent, three Siphons, Sable. Isidore saith, that the  
 Siphon is a certaine vessell, which men of the East coun-  
 tries vse to occupie, and fill with water, especially when  
 houses be on fire, to quench the same. The fourme I haue  
 descriued here, as Paradin figureth it among his deuises  
 Heroyques.

**R** Beareth Saturne and Mars, parted per Pale, two  
 Partizantes Lunæ in Saltier. These weapons are com-  
 monly



## The Armorie

monly knowne, and borne about the persons of Princes, Nobles, and Captaines.

Helmet



The field is of the Diamond an Helmet Pearle, ensigned with a Garlande gramine. The Ancient bearers, Horsemen, Captains, Lietenants of Cities, Townes, & Ports, which had doughtely susteined the siege of their enemies, and were deliuered from them, in olde time was giuen a Garlande of grasse: in Latin called Corona graminea, siue

Obsidionaria: which although it were wrought, or laide about with grasse, (being onely the hearbe, that can, or might be found in a place long besieged) yet neuerthelesse the same garland gramine, (as Plinie witnesseth) is most honourable, and noble, and to be had in price aboue all others, Gold, Pearle, Oliue, Lawrell, Palme, Oke, and Iupe, geuing place to common grasse, that Royall hearbe of dignitie. Fabius Maximus corona graminea donatus est ab vniuersa Italia: quandoquidem non pugnando, sed cauendo rem Romanam restituisset: & exercitum sibi creditum conseruasset.

**S** Beareth Silver, a Lance betwene two Flaunces, Sable: and on the Flaunces, two Gauntlets, as the filde.

The especiall token borne in this Ensigne, is taken for a Dimilaunce staffe, which being the chiefest weapon of the horseman, is therefore congruently placed betwene two Gauntlettes, the most especyall Armour of the handes.

**A** Beareth gold, on a Scocheon Gules, a key d'argent, wrapped about with a Serpent Vert. This Cote Armour touching



touching the fiede, is one of the honorable ordinaries charged.



The field is d'Ermine, on a pale Diamonde, a Bull his head of the pearle, araid with a fagotte, Carboncle.

When as Quintus Fabius, (being Dictator or principall Captaine of the Romaines) had trayned & drawne Annibal and his hoast into a field, inclosed about with mountains and deepe rivers, where Fabius had so environed him

and his armie, that they were in leopardie, either to be famished, for lacke of vitaille, or els in flying, to be slaine by the Romaines, Annibal perceiued these dangers, commanded to be brought afore him, in the deepe of the night when nothing was stirring, about two thousande great Oxen and bulles, which a little before his men had taken in foraging, and caused fagots made of drie stickes to be fastened vnto their hoznes, and set on fire. The beastes troubled with the flame of fire, ranne as they were wood bp toward the mountaines, whereas lay the hoast of the Romaines, Annibal with his whole armie folowing in aray. The Romaines, which kept the mountaines, being soze afrayde of this new and terrible sight, forsooke their places. And Fabius dreading the deceitfull witte of Annibal, kept his armie within the Trench, and so through policie Annibal with his hoast escaped without damage. Thus ye may vnderstand, (as I said before) how greatly Histories do giue light to the hidde secretes of Armozie.

¶ I

The



## The Armorie



The field is Mars, an Eagle regardant with wings displayde Lune, insident on the head of an Hart, Solis.

The Eagle when he hath gathered much dust in his feathers, doth then without feare set vpon the Hart, and falleth euen betwæne his bzaunches: and beating with his winges, so stoppeth the Hartes eyes with dust, vntill at length hee

falleth hedlong from some hyghe hill or rocke, and so becommeth a pray to the Eagle. Industrie, labour, and diligence, is to be vled, when difficultie, weightie, and high matters, are to be ouercome.

He beareth Gules and Sable, parted per bende sinister, a Lyon rampant d'Or, vibrant a sword d'Argent.

Pompey the great had such a Lyon grauen in his signet, vide in vitis Plutarchi.

The field is partie per basse barre vndade, Argent, and Vert, a shippe vnder saile in her russe, Sable.

The vse of shippes, and of their ordinance is knowne to all men.

He beareth Or, three Ankers in bende sinister, betwæne two Cartiers, Azure.

The Anker is especially ascribed to Admirals, in signum (vt apparet) officij sui in expeditionibus, prouincijsq; naualibus.

He beareth party per pale Nebule, Saturne, and Venus, two maces bellicall Solis, circumliged with bzaunches of Oliue, proper. The token borne in this Cote armour, is called in Latin Claua bellica, which being bound about, Oliuæ ramusculo, may exhibite vnto them to whom it is offered, a signe aswell of peace, as of warre, which to take is at his pleasure to whom it is offered.

The



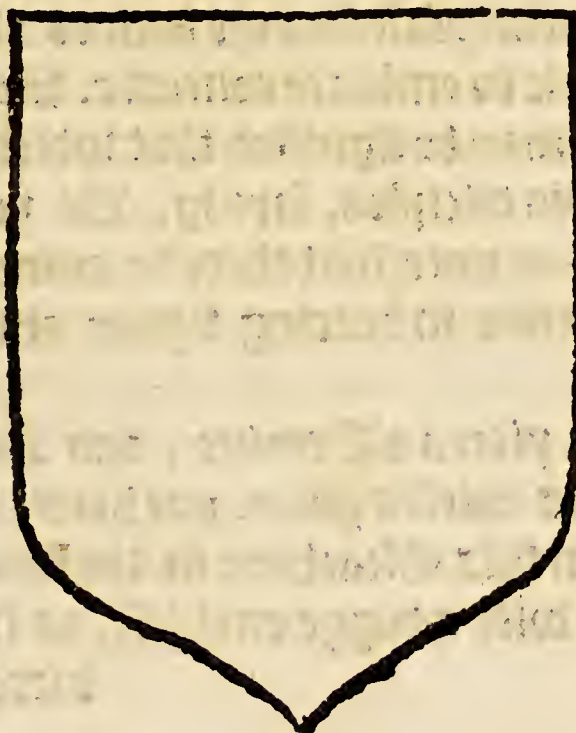


The field is Gules an Harrow, d'Or.

The Harrow is a noble addition of Armory, & was borne (as Froyssard saith) of William, the sonne of Albert duke of Banarie in his Ancient, about the yere of our Lord God 1390 And the same Harrow he did aduance, in his boiage with the Christians, aduersus Africam Barbaria ciuitatem. The Of-

fice of the Harrow, is to breake and resolute the hard lumps and cloddes of earth. Quemadmodum autem glebas, & grumos agrorum proscindit & resoluit rastrum aratorum, ita facile est vero principi, legum, & Sanctionum, atque cautionum, seu Decretorum æquitate ditionis suæ improbos, factiosos, rebelles, & tumultuarios, quiq; contra suam autoritatem, ac dignitatem iniqu; se opponunt, coercere.

He beareth partie per Cheuron embatiled, Or, & Azure, thre Leures, conterchanged of the field. The token borne in this Scocheon, is well knowne to all gentlemen & sallowers. The word, or Poetrie that might rightly be applied to this Cote armour, is this: Spe ille stat inani.



The field is vert, an hinds head cabaged d'Argent perled with two darts d'Or, a Sunne in chiefe.

The dexterity of Domitiane the Emperour in casting of the dart, is worthy of remembrance: who in the hunting of a certayne wilde Beaste, threwe two dartes at him so directly, that the Beast seemed to stand heaving hornes on his

head



## The Armorie

head, whereas nature had giuen him none. Paradyne figur-  
eth the heade of the beast, as hauing two dartes in place,  
where hornes should grow.



The field is Sable, five darts  
in fasces d'or, enwrapped with  
a Serpent vert.

Plutarch writeth, that whē  
Scylurus Chæronensis was  
about to dye, hauing 80. good-  
ly childzen, & of great strēgth,  
he offered to euery one of thē  
a bondell of Darts or rodde  
to breake, which when they  
endeuored themselves to doe,  
they could not: He then sayde

unto them, that the dartes and rodde so made fast and knit  
together, could in no maner of wise be broken. But the fa-  
ther vnloosing the Bondle before them, did take one rod af-  
ter on other, and without any great force or businesse, did  
break the same, aduertising them hereby, that they all should  
continue and remaine for euer vnbauquished, and not able  
to be ouercome, as long as they agreed, and were surely  
knitte in brotherly loue, and perfect concord. But if they de-  
uided themselves, or parted with sedition and debate, that  
then they should perishe, and quickly fall into the handes of  
their enemies. A goodly example to embrace concord. By  
the Serpent about the Darts, may be signified that which  
Christ spoke in the Gospell to his disciples, saying. Be ye  
wise as Serpents &c. Therefore note, that there be many  
significations and secrete misteries in bearing signes and  
tokens of Armorie.

It Beareth barrie vndie by. pieces d'Ermine, and A-  
zure, the proze of a shippe d'Or in chiefes gules, one hounde  
passant, Argent. The token in this Escoccheon in the fore  
part of a shippe, and is garded with a dogge on chiefe, as it  
were



were to watche the same. Such a like ensigne did Sergius Galba the Emperour vse to beare.

**W** Beareth per pale Rubie, and Diamonde, an Eagle d'Ermine encozporate with a Dragon, Solis.

These are enemies alwaies the one to the other. The Dragon greatly desiring the egges of the Eagle, deuoureth and eateth vp the same: wherefoze the Eagle, wheresoeuer he seeth him, fighteth with him, and in their fight he is often wrapped with the Dragons taile, and so falling downe, the one is destroyed of the other. Eadem elatis, ac superioribus inter se contendentibus ruina solet vsu venire.



He beareth Sable, a cock de Argent, pearched on a trompet d'Or.

The Cocke is a Royall foule, and naturally beareth on his head a Crest of Rubie colour, in steepe of a Crowne or Diademe. He distinguisheth times, seasons, and houres, both of the day and nyght, Crowing, or rather singing most clerely & strongly. The

Lyon dreadeth the white Cocke, because he breedeth a precious stone, called Allestridium, like to the stone that hight Calcedoneus. And for that the Cocke beareth such a stone, the Lyon specially abhorreth him. Ab Galli alitis tubæq; horologio non difficile relinquitur iudicare, quantum intersit inter belli & pacis conditiones. The cocke is messenger of the day light, he singeth when he hath the victorie, being ouercome he hydeth himselfe. Lucemque & hominū aspectum refugit.

**E** Beareth Vert, an arming Sworde in pale d'Argent Crowned at the point in chiefe, betwæne two floures de Lilies

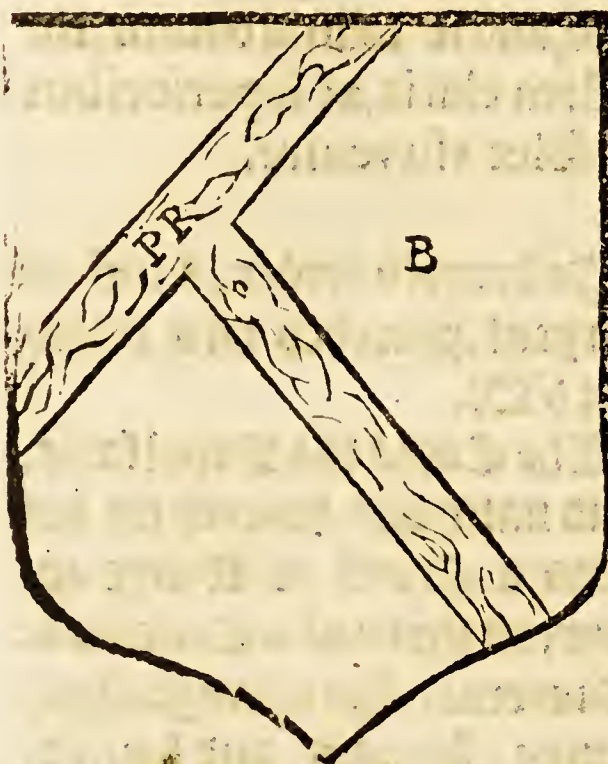


## The Armorie

Lucies d'Or. The sworde in this cote armour, is a protecti-  
on to the floures ther e in bozne.

The field is Gules, a Tergate d'Or, transfixed with a  
Kaper Argent.

This may be taken for the ensigne of some noble Cap-  
taine, who had valiantly behaved and bozne himselfe in the  
field, with losse also of his life.



Of this, the field is Azure,  
a Crosse portate in his proper  
colour.

Our master Chzist, being  
the Sonne of God, and God,  
was constrained to beare an  
heauie crosse on his shoulder,  
in such fashion as is befoze de-  
scribed: whercin afterwarde  
both his hands and fete were  
nayed with longe and great  
nayles of yron: and the Crosse  
with his naked and bloody bo-

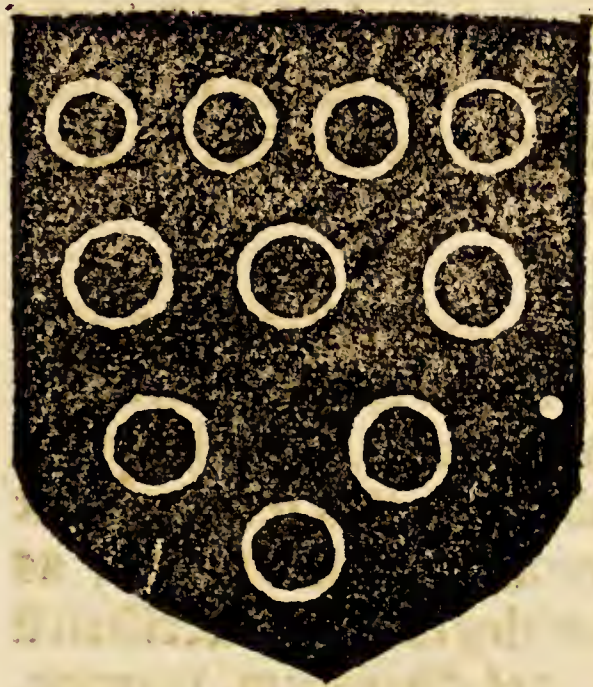
die, being lift vp on heigh, was let fall with violence into a  
mortayle, that all his ioints were distolued. And not with-  
standing all this torment, he neuer grudged, but lifting vp  
his eyes vnto heauen, he prayed for his enemies, saying:  
Father forgive the, for they know not what they do. This  
was the charitie most incomparable of the sonne of God  
employed for the redemption of mankinde.

His field is of the Pearle, two pillers of Prophecie,  
in Saltier.

I neede not here to blaze the colour of the Pillers, being  
Prophecie, which is a stone alwaies of purple colour. Let  
the bearer thereof see that he be specially endowed with the  
vertue, Fortitude.

Z Bea-





**Z** Beareth Sable, Annulie, d'Or, 4. 3. 2. 1. This field is charged with rings.

Hanniball, for a testimonie of the victorie hee had of the Romaines in Italie, sent iiij. Bushels of golden Ringes to Carthage, which hee had taken and plucked off the handes of the Romaine knights, capitaines, and Senators. Let the bearer of such a cote (as is be-

fore displayed) reioyce in aduersitie.

The field is Chequer, gules, and Ermynes, a Booke Or, with Claspes d'Argent.

A Booke is to be borne of him, which is studious of any the sciences or tongues: and which hath a certaine excellencie therein aboue others. Cato, called Vticensis, was so much enflamed in the desire of learning, that (as Suetonius writeth) he could not temper himselfe in reading Greeke books, whiles the Senate was sitting.

This Cato was named the chiefe Pillar of the publike weale of the Romaines.



The field is parted per pale undade, Argent and Azure, two demy Hippotames, Sable, Armed and unguled, Gules.

These be water Horses called Hippotami, & are chiefly scene in the fluddes of Nile, & Gange. Munsterus describeth these beastes, and saith they haue two hooves like an Ore, the backe, mayne, and neyng

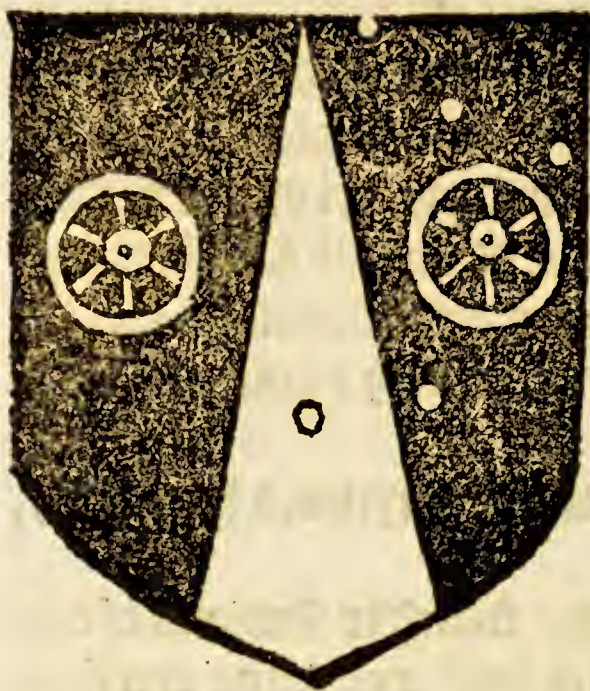
of an Horse, a wrigled taile, & crooked teeth like to a Boare.

I haue



## The Armorie

I haue charged the same beastes, but one halfe wise in the fielde, as it were passing from the water: which note well and marke, and then I doubt not but the deuise of the same will content some many fantasie.



A Beareth Sable, a Pile in point of the chief, betwene two wheeles, d'or. Th'especial tokens in this Cote armour are knowne to all men, as wheeles to be the necessariest part of Chariottes, wagons, and carts: and piles also most needeful to make all foundations vpon vnperfect groundes, sure and firme.

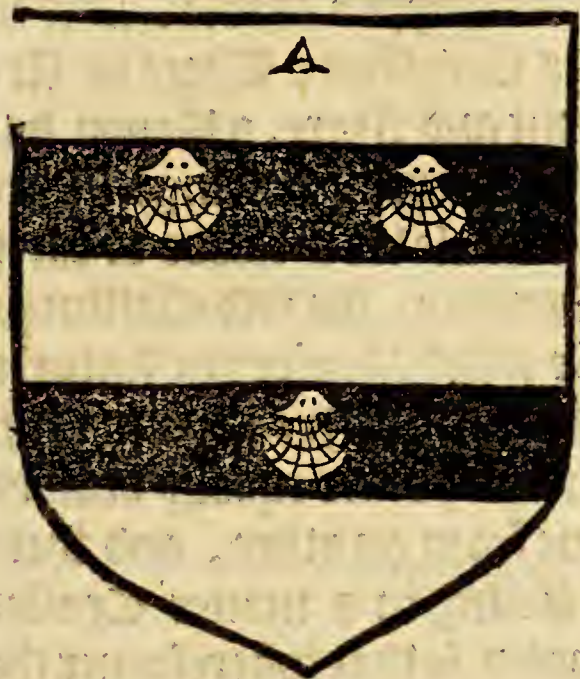
These are noble ensignes & of great antiquitie. Yet of wheeles, the Katheren wheele, so called of olde, is of most honoz: and must be figured after another forme then those I haue before blazed. Willigise, archbishop of Mogunce in Germany, assumed for his ensigne a Cart wheele, with this inscription: Willigise memineris quid sis, & quid olim fueris, & afterward the same wheele was giuen and confirmed by the Emperoꝝ, to be th'ensigne of the said Archebishopricke for euer.

B He beareth d'Ermines, & Or, parted per pile in point of the chiefe, a Pheon, Sable.

This partition as it is rare scene, so can it not lacke, (being thus charged) his due commendation.

The





1 Beareth Argent on ij. barres Sable, ij. Escaloppes de Or, and to his Crest on a wreath Argent and Sable, a Dragons head rased Azure portant a braunch of the herbe Pulegium proper. The shel of the Scallop excelleth the shels of all other fishe which I can reade of, & therefore is thought not vnmeet to adorne the collers of the knights euen of S. Nicholas order, which order when it toke his beginning, howe many were chosen to be fellows of the same order, In what maner the same Escalops were comixed in the said collar, and what was signifyed therby, ye may plainly vnderstand in Symbolis heroicis paradini fol. 15. I reade also that the shelles of certeine

fishes were sent among other rich giftes to the great Alexander by the kings of the Indians, as a present of great estimation and valour. Ptolomeus a nigh kinsman of the said Alexander, when he was greuously wounded by an Indian in his left shoulder, dreamed that there appeared vnto him a Dragon that offered vnto him an herbe out of his mouth, for the healing of his wound, and taking away of the venim which he had receiued of the weapon wherewith the wound was made, of the which herbe when he awaked, he shewed both the colour and the fashion, affirming that he could knowe it, if any man coulde finde it out, the same was sought by so many, that at length it was founde, and being put vpon the wound, the paine strait was ceased, and the



## The Armorie

Carre within short space was closed. For this cause therefore did I discriue the said Dragons heade, hauing in his mouth the herbe Pulegium which herbe hath a full sweete smell, and hath that name of Pullulando springing, as Isidore saith, and is more precious then pepper amongst the Indes, the vertue thereof is to cast out and destroy benym, and some Englishe writers do iudge Pulegium to bee that herbe, which we call Penicill or Organum.



He beareth Or, a fesse dancie de Ermynes betwene thre Galthropes Sable. And to his Crest on a Torce de Argent and Azure, a Kauen volant proper, holdinge in her dexter clawe a clodde of earth Purpure, the said Galthrops bee called Murices in Latin, & are made of Iron, hauing iiii. sharpe points equally deuided one from an other, and these standing in a maner Crossewaies, so that wheresoeuer the same shalbe cast, the haue one point standing vp straighthe, & are vled as Engines in the warres, to gall the Horse that shall passe by them, Paradine in his booke of deuices Heroyques, setteth forth the fourme thereof to be as I haue before discriued. Touching a Kauen,

I read that when as Alexander the great, laied siege to the Citie of Gaza, minding before hee woulde giue an assault therunto, to make Sacrifice after his Countrey maner, and to require the ayde of the Goddes: It chaunced as he was so doing,



doing, that a Raven flying above, let fall a clod which she carried in her claws upon the Kinges head, where it brake and resolved in pieces, which being consulted upon by the devins: They iudged that there was some perill towards the kings person. And such a Raven may be borne in Coate armour as is aforesaid, and that to a good purpose, and without any challenge in bearing him after this forme, as is above displayed.

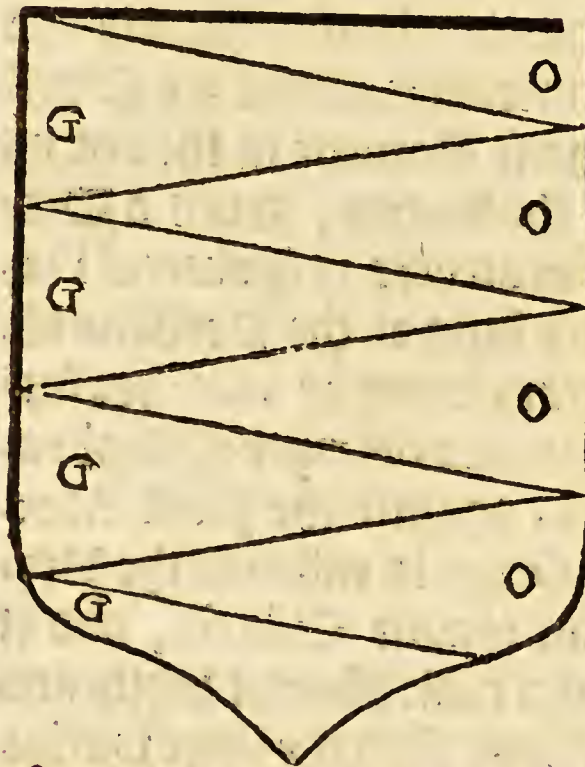


The field is of the Rubie a Diademe Topaze, having a wreath about it Pearle and Emeraude, and to his Crest a horse Saturne in the beams of the Sunne, Such a Diadem as here is spoken of Darius king of the Persians did weare when he marched forwards to the river of Euphrates, against the great Alexander, & is called in the Persian tongue Cidaris, and it had a roale about it white and Greene. And the same Darius in his marching had a great Horse, which alwaies followed the Chariotes that were Consecrate to Iupiter, and this Horse the Persians call, the Horse of the Sunne. The reading of the historie of the Acts of the said great Alexan-

der gave mee occasion of the device hereof. And therefore know this for certaintie, that the reading of Histories shal most quickly giue you helpe to set forth any device heroique.



# The Armorie



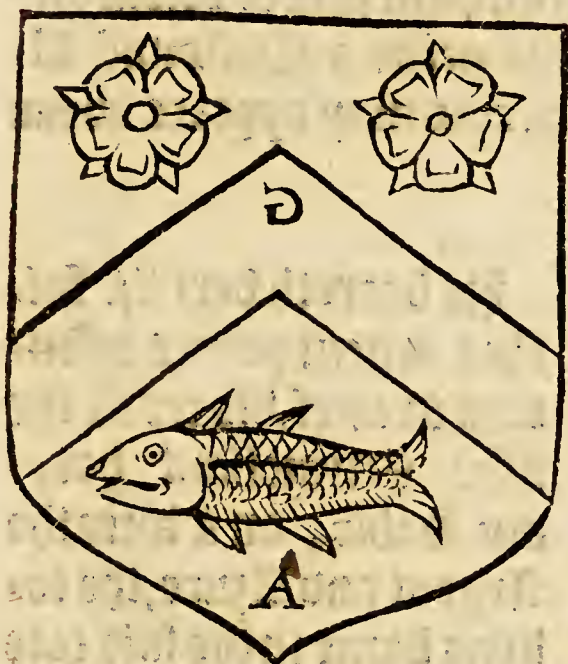
The field is barrie Bendie  
Gules & Or, and to his creast  
on a wreathe Or and Sable,  
a Swans head rased de Ar-  
gent, this said coate after tho-  
pinion of M. G. Leigh must  
alwaies abide of big. pieces,  
and properly may not other-  
wise be blased then as afore-  
said, the Swan, whose head  
I have discriued for the crest,  
is a bird dedicated to Apollo  
the God of wisdom, Ob pre-  
sagium finis, or as Cicero  
saith. Quod ab eo diuinacio-  
nem habere videantur, quia  
prouidentes quid in morte  
boni sit, cum dulcissimo cā-  
tu & voluptate moriantur.

The Swanne is the ensigne  
of the Poets, whose field is  
Azure a Swanne proper. Al-  
ciate comendeth this ensigne  
lib. 1. Emb. 107. wherefore I

referre what I could write more hereof to Stockhamer his  
Comentaries vpon the same Embleme.

He





He beareth Argent, a Cheu- Roscarrocke  
ron betwæen two Roses gules,  
and a sea Tenche nuyant d' A-  
zure. Or thus, His field is of the  
Pearle, a Cheuron with two  
Roses Ruby in chiefe, and one  
Tench marine Saphier nuy-  
ant en point. The Rose sprin-  
geth out of a thorne, that is  
harde and roughe, yet recey-  
ueth no part of the kinde of the  
thorne, but arapeth it with  
faire colour and pleasant smell.  
This kind of Rose saith Theo-  
phraсте, for the most part hath  
but five leaues: some are found  
that haue xij. other some xx. o-  
ther some haue farr many mo.  
There be also saith he, which  
bee called hundzeth leaues, those  
bee of most swæte smelles, and  
growe especiall ye in Cirena.  
The Rose comforteth and re-

lieueth the sight, through the puretie of the colour, pleaseeth  
the smell by swætenesse of odour, and both græne or drie  
hath vertue and is medicinable against many græuous sick-  
nesse and euils, as Plinie witnesseth.

The Tench in Latin is called Tinca a fishe as Ausoni-  
us describeth it for the poore mans dishe, for that in auncient  
time it was a common meate for their diet, and althoughe  
in these our daies it is well accepted and taken for a good  
kinde of fishe, both necessarie for foode, and to medicyne,  
yet in the olde time, the richest men made little estimation  
thereof, wherefore the common people were best acquain-  
ted with the same, as the sayd aucthor witnesseth in this  
verse or sentence.



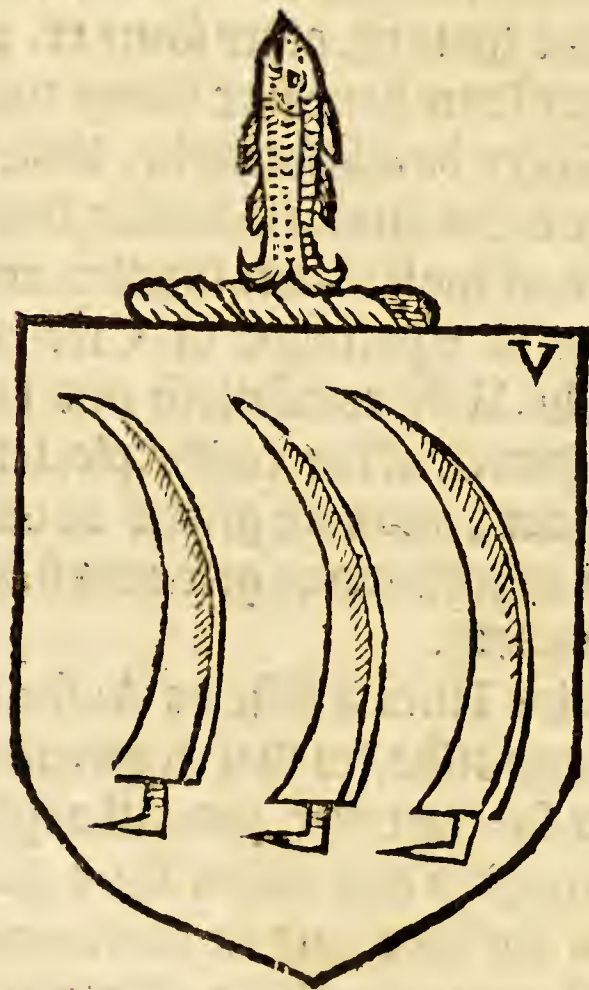
## The Armorie

Quis non & videris vulgi solatia,  
Tincas norit.

Who doth not know in eche degree,

A Tench, the Commoners meate to bee.

This Tench before displayed is called Tinca marina, a Tench of the Sea, and liueth neither in mudde or myer, but is cleane from such infections, and therefore is not hurtfull. The foresaide fielde and the contentes in the same, do signifie the bearer to haue audacitie, yet in all honestie: and to bee curteous with much discretion. The ensigne appertayneth to the name of Roscarech, alias Roscarrocke in Cornewall. His Crest a Lyon rampant proper colour, armed and langued Azure, about his necke a Crownall silver, set on a Torse Gold and Azure, as may appeare aboue figured.



He beareth vert liij. Six thes argent points assendant in chief, his crest the fishe Odimoliont hary aut Sable, on a wreathe Argent and Azure, the tokens borne in the said cote Armour are of auncient bearing, and are instrumentes not onely to cutt down corne or grasse, but haue bin vbled in the wars, such Engines did Elexander the great his Souldiours frequent against the force of the Elephantes.

The Crest of the sayde

Cote armour is a little fishe, which cleaueth to a ship, and maketh her to abide as though she laie at anker, bee the ship neuer so great, the Latins call the fishe Remora eo quod cogat



cogat stare nauigia, thee is otherwisse called Echeneis piscis quidem paruulus aspectu nigar longitudine que mediocri.



The fiede is barrie vñij. pieces Luna and Mars, on a Canton Iouis the mightie planet Sol, his Crest is Ibis head Saturne couped, crassing a serpent of the Moone, set on a wreth Topaze & saphire, mantled diamond, doubled pearl. Ibis is a foule of Egipt, & as Aristotle saith, is in y coũtreyp  
white



## The Armo rie

white and at Pelusum onely black, it is an high bird, hauing  
stiffe legges, and a long bill, they be carted out of Libia, in-  
to Egipt with a sotherne winde, and do much good there to  
the Countrey in killing and eating of Serpents Semet ip-  
sam purgat rostro in ann aquam fundens, this bird is like  
vnto that which is called Ciconia.



He beareth party per pale Saturn & Mars, a flower de luce  
Luna. And to his crest vpon the helme on a wreath Topaze  
and



and Saphire an Alcian volant of the Amathist, mixt with Pearle, beaked as the Emerald, mounted on the nest tereed with the flippes of the vine proper, manteled Ruby, doubled Pearle, that is a bird of the sea, little more then a Sparow, which in the cold winter season doth lay her egges on the sands, and when the Sea is most troublous tantam gratiam diuinitus habet that it becommeth sodenly calme, and the stormes and windes do cease vntil the birde haue all hatched, and brought vp their Chickens, and made them able to flee, which is in the space of xiiij. daies, which the shipmen diligently marke, fearinge no tempest all those dayes, looke Sebast. Stockemahere his Commentaries vpon the xix. Embleme of Alciate. The proper colours of the saide birde are as is before discribed. Shee lyueth by fishe, and is taken for that which wee call the Kinges fisher.

He beareth Azure a cheuron on chiefe betwene two decressants Argent. The timber, a Ligurines head rassed Vert, bearing a thistell Or, set on wrethe Argent and Sable manteled Gules, doubled Or, The Birde Lugurinus feedeth much vpon Thistles, and of nature is enemye to the Asse, Sed valet vocis amenitate, some suppose this bird to be a Greenesynch, and as Seruius writeth is taken to be the Nightingale. These deuises Heroique before figured, might suffice for the prooue howe Coate armours with their blazon heaume and timbre in sundrie wise be borne, to the honoz and comendation of the bearer, and vpon what ground they haue their original, the which the officers at armes doe chiefly respect in their assignements to Gentlemen, and no signe or token armoriall is by them deuised, but the same is congruent and agreable to the vertues and qualities wherewith the bearer is principally endowd, & with which token he also delighteth, & so he ought to take delight therein, as to defend the same (euen to the death) from all challenge or vituperie, which rule of all the degrees of nobility ought neuer to



## *The Armorie*

be forgotten. But now what signification may be truly collected and gathered of any Simboll armoriall, commonly called Armes, and what the colours therein do represent, by the planets or stones precious, to the renoume and fame of the bearer, one plainly for example now next doth ensue, the which of bounden duetie I may not omit.

The







## The Armorie

The atcheuement conteyning the sundry Coats as they are marshalled and borne by the right honorable Lorde, Sir William Cecill, Baron of Brougheley, and Knight of the most Honorable order of the Garter, is thus to bee blazed.

1 He beareth barruley of r. Argent and Azure, six Escalloons Sable, 3. 2. 1. charged with as many Lyons Rampant of the first, langued Gules, borne by the name of Cecill.

2 The field is parted per pale, Gules and Azure, a Lyon rampant de Argent sustayning a tree vert, borne by the name of Winstone.

3 Beareth Sable, a plate betwene three towers tryple towred with ports displaying d' Argent, borne by the name of Cairleon.

4 His field is Argent, on a Bend betwene two cotizes Gules, three cinquefoiles de Or, borne by the name of Eckinton.

5 Beareth Argent, a Cheuron betwene three Rockes d'Ermines, and is borne by the name of Walcot.

The first as the first, the which, and the seconde are differenced vpon them both with a Cressant, which signifieth that hee is of a seconde brother to both those houses, from whence in blood hee is lineally descended. Al which atchievements before displayed, is within the Garter cotized of two Lyons d'Ermine, to his creast vpon an Helme on a Torce, Or and Azure, a Garbe d'Or, supported with two Lyons, the one Azure and the other Argent, manteled Gules, doubled Argent. To these before descriued, is added his Apothegme or worde. Cor vnum, via vna, that is, one hart, one way. The sinceritie and temperance of this noble Baron as there they be by his proper ensigne openly signified, so his great wisdom and vertue in preferring Justice, & the publicke weale of his Countrie before any priuate affection or singuler appetites, are also thereby certainly declared, the orient Pearle being so often and preciousely treasured in the  
field



field and contentes of his Coate armour . And truely that man is most meete to be a neigh Counsaillour , in whom sinceritie and temperance bee toynded with wisdom, such one shall bring to the pallace of his Prince , an honorable remembraunce of his Justice and vigilaunce, and as well to noble as to vnnoble , shall bee an excellent patterne and President.

The shields charged with Lyons are of the Adamant, a stone precious and of such hardines, vt si super inducē positus acerrimo percutiatur malleo ante malleus & incus vulneribus acceptis dissiliant quam ipse frangatur comminaturus, nec fieri solum ictus respuit sed resistit etiam igni cuius ardore adeo non acquiescit numq; incalescat si Plinio credimus adeo non feodatur vt purior fiat, attamen singularis eximiaq; lapidis illius duritia calido hirci Leonisue cruor ita molescit vt dissoluatur. In armorie it representeth fortitude a vertue that fighteth in defence of equitie, Adamas venena deprehendit, & irrita facit. The nobility of the Lyon is most aboue all other beastes to bee maruelled at, in that he in his great heat, seeketh not the death of any creature that yeeldeth it selfe vnto him, iuxta commune prouerbum parcere prostratis sic nobilis ira Leoni: The field wherin he abideth is of the Ruby party de Saphiere, two gemes very precious, and of great dignitie. The Ruby doth demonstrate charitie, the Saphiere loyaltye, the one auaille against the byting of the Scorpion, the other being maruelously effectiōs against all venime , but of the twaine, the Saphiere is most vertuous. Helinandus in his history this writeth of it. Saphirus cælo sereno similis est, caste portari vult gemmaq; gemmarū & lapis sanctus dicitur. La coulour & pierre Saphirique, recōforte le sence de le home , & profit counter les enuies, fraudes, & terreurs , incitant & prouoquant le home a paix & amour victore &c. The Portes sett open in a fielde Saturne, geueth libertie both to passe forth at will, and to come in when it pleaseth, to tarry forth, and also to bring in.

Cece. off. li. 1.

Io, Feron



## The Armorie.

Isidore Ety. Porta dicitur quia potest importari vel exportari aliquid,  
lib. 15, ca. 2 proprie autem porta aut vrbis aut castrorum vocatur.

The cause of their construction, is to propulse the force of the enemy, for the common safetie of the Cuntry, and ought alwaies to bee in the possession or keeping of such persons, that embrace obedience and loyaltie, and detest treason and treacherie, and the bearing of them in coate Armour, both represent no lesse.

Bartho. de  
propriis  
lib. 16.

In the lower part is scene on a bende marcial, three Cinquefoiles so called of the number of their leues, flowers of great estimation, and worthe of bearing, for their auncienty in Armes, for they hauing five leaues, do represent five sundry graces, as to bee perfect in all senses, which are tasting, hearing, seeing, feeling, & smelling, and learning must be obtained at Gods hand to vse these aright, for that is most needful in a ruler, who aboue other ought to excell in knowledge for the better gouernment of the people. The flowers aforesaid bee of Golde, which resembleth the Sonne. Aurum est in corporibus sicut sol inter stellas, Sol autem dicitur rex stellarum & lumen earum sic aurum est quasi rex rerum corporalium & mensura omnium, & quanto rubicundius tanto melius est. Or en Armorie represente Iustice, noblesse, puretie, splendure, droiture, obedience, le home delectable, tractable, clare, & egal. Nowe ensueth Minerua her poore placing of these Rockes, in that most ingenious game of Chesse, a game inuented for rulers and maiestrats, and not for Momus or his insensate choyce, their office is knowne to all that can play well at the said game, as to garde the Kinges and Queenes with all the people on the chesse board, and signifie in armorie, vigilance in defence and suretie of the Prince and cuntry. The field wherein these rockes be placed, being of the Pearle, betokeneth puritie of conscience, and singuler good wil and loue euen to mortal enemies.

The Garter is de Azure celeste & Saphirique, adorned with this most noble title ( Gallicis verbis) Honny soit qui male



male pense, which Polidore hath this in Latin, vituperetur qui male cogitat.

The Garbe is of the Sonne royally supported with two Lyons, least the malignitie & cruel attemptats of the deuillish rablement, and wicked Sowdanes, might deuour and consume the graine of such an orient sheaffe, and so altogether is with the said noble beastes (in forme first displaid) right honorably defended, and valiantly garded, whereby is offered, how innocents are by this chivaler courteous, his trauell and diligence aswell in common causes as priuate, defended and assisted, and their causes also daily most studiously discussed, Pater est orphanorum & iudex viduarum. Thus for breuitie I cease any further to protract the description of the foresaid ensignes, desiring Almighty God to be vnto the bearer thereof, a shield and buckler, a sure castel and strong Tower, for his defence against the assaults of all his enemies, that in long life, health, felicitie, and honour, and also with one hart, one way to God, his Prince, and her lawes, he may continue his estate, and vertuously mayntaine the tokens and prizes of noblenes, as by me the collector hereof (rude and void of all eloquence) as are before simply discribed, and homely offered, yet such as they be, I esteemes commende them, and those that here ensue to his good Lordship as chosen patron, to whom I may safely yeld and commit these sundry collections of signes armorial, beseeching him the same in as good part to receiue, as I here againe do humbly offer them vnder the protection and fauour of his name.

Sapiens in populo hæreditabit honorem & nomen illius erit viuens in eternum.

He



# The Armorie.



Ciconia  
Storke,

He beareth party per Fesse Sable and Ermine, in chiefe  
a cressant betwene ij. letters of S. de Argent, and to his  
Crest vpon the Helme on a wreathe, Or and Azure, a  
Storke's head rased Argent Bellete, betwene two wings  
Sable, beaked Golde, mantled Gules, doubled Argent.  
The Storke is taken to bee that Birde, which in Latin  
is called Ciconia, and is of the figure of an Heron, but is  
greater, and is all white, sauing the tops of his winges,  
his bill and legges bee red, although I haue here descri-  
bed.



bed them the contrary, which is but my deuice for example  
sake, they be naturall enemies to Serpents and do slea the,  
When they be old, their birdes feede them, and prouide meat  
for them, & volandi impotentes humeris gestant, where-  
fore the Image of them was the token of Justice, and the  
auncient Kings had it in the tops of their Scepters, where-  
by they were admonished to aduance Justice and piety, and  
to oppresse iniustice and crueltie, Inter omnes alias aues  
pietatis symbolum gerit, & de immensa earum pietate  
erga suos pullos refert Isidorus in lib. de natura auium  
Ciconia magna cura alunt vicissim parentes iam ætate  
defientes sola bonitate naturæ ad id agendum impulsæ  
inquit Elian lib. 15. cap. 4. Of this birde came a græke  
worde for a prouerbe Antepelargeni, which signifieth to  
be like a Storke, which prouerbe is to exhort men to be kind  
to their Parentes, or to their Masters which teache and  
bring them vp, requiting the benefit which they receiued  
of them.

215 b I

THE

I have been thinking of you a great deal lately, and  
 wondering how you are getting on. I hope you are  
 well and happy. I am still the same old me, but  
 I have been thinking a great deal about the future.  
 I hope to see you soon.



# The Armorie



The Noble Citie of Excester for theſigne thereof,  
hath in a fielde parted per Pale Mars and Saturne, a caſtel  
triple towred Solis, ſupported of two Pegasus lunæ, with  
winges



winges vnder Pearle and Saphiere, Manes and shoes of the Topaze. The creast vpon an hearme on a Torse Sole and Saturne, a demy Lyon Martis Crowned, holding a Mounde, whereupon is set a crosse botonie Topaze, mantled Rubie, doubled Pearle.

The true fidelitie that this Citie hath alwaies borne to their liege and soueraigne, is most worthely reported in diuers Chronicles, to the great and renowned fame of the Citizens therein inhabiting, who most faithfully in the time of diuers auncient Princes, haue manfully defended their Citie from the spoile of the rebellious enemy. And amongst other, vnder that most prudent Prince King Henry the seventh, when it was environed and like to be enflamed by that trayterous rebell Perken Warbeke, ouer coming fyer by fyer, and fortifying places vnfortified, at the last, they so couragiously like valiant Champions, defended their portes, posternes, and walles, that after many dangerous assaultes, they droue away the said Parken with the rablement of his rebellious armie. Howe much also and howe worthely are they to be commended for their faithfull seruice in the time of King Edward the first, who being in the middelt of rebelles, vnuityled, vnfurnished, vnprepa- red for so long a siege, did nobly holde out the continuall and dangerous assault of the Rebel, for they sustained the violence of the rebellious rout, not onely when they had plenty ynough of victuall, but also a leauen or twelue daies after the extreame famine came on them, and living without bread, weare in courage so manfull, and in duetie so constant, that they thought it much better to dye the extreame death of hunger, shewing trueth to their King, and loue to their Countrey, then to giue any place to the rebell and fauor him with ayde, whose examples God graunt all Cities may followe and learne to bee noble by Excester, whose trueth doth not onely deserue long praisses, but also great rewarde.



## The Armorie



He beareth vert, the winges of an Egle de Argent, and  
to his creast vpon the healmie on a wrethe Or and Azure,  
an head de cheual rassed de Argent, pellitie betwene two  
winges Sable, bydebled golde, sett on a wrethe Argent  
and Vert, manteled Gules, doubled Argent. It hath bin  
and is to be seene, that Angels are painted fetherd and win-  
ged, declaring vnto vs thereby (as I read) that they be a-  
lien and cleane from all earthly cogitation, and bin rapf  
bp



bp above to the inuest contemplation of the loue of God,  
and they are also figured hauing winges, to signifie their  
swift discourse in all thinges, the windes are said to haue  
winges, propter velocitatem scilicet, vnde scriptura sa-  
cra dicit, qui ambulat super pennas ventorum. Paradin  
describeth lightening to haue winges, that god of eloquence  
Mercurie appeared to diuers winged, I suppose men in  
these our daies haue winges also, and flye contrary to na-  
ture, but I doubt they be counterfeit wings, as those whom  
Icarus made to flye with all, which when he had set them Icarus  
together with wax, and ioyned to his side fast & sure inough  
as he thought, he mounted bp into the ayre, but so soone as  
the Sonne had somewhat heated him, and his wax began to  
melt, he fell downe into a great riuer where he was drow-  
ned out of hand, the which water was euer after called by  
his name, Icarum mare, the like fall had Bellerophon,  
when hee tooke vpon him to ascend vpon Pegasus the horse  
that had winges, now what other thing doth these signifie  
vnto vs, but that no man should meddle with things aboue  
his compasse.

B b 3

He



# The Armorie



Candlestick  
Alce

He beareth Azure & Gules, parted with a Cheuron be-  
twene three Candestickes de Argent. His creast, the beast  
Alce proper, leaning to an Oke Vert, set on a torse de Or  
and Gules, mantled Sable, doubled Or, supported with a  
Beuer argent, coloured and unguled Sable, and an Har-  
pie Vert, Wynged de Or. The Alce discribed for the  
creast of the said coate Armour, is a wilde Beaste in the  
woods of Germany, in fashion and skinne like to a fallowe  
Deere, but greater, and hath no jointes in his legges: and  
there



therefore he doth neuer lye, but leans to a tree when he doth rest him. The hunters knowing this, do saw the trees that they vse to leane too, halfe a sunder, whereby they fall downe and be taken. Of the supporters, the one is a Beuer, a beast called in Latin Fiber, or Castor, whose stones are vled in medicine. He hath the taile of a fish, & in the residue is like to an Otter. The other assistant is an Harpie, a monstrous bird, hauing the visage of a maid, & talons of a maruelous capacitie. I did omit to speake any thing of the tokens aboue blazed in the coate armour next aforesaid, which I shoulde haue first displaid, but the vse of Candelstickes is very well known to all men, and wherefore they serue. They be called Candelabra, a candelis quasi candelafera, quod candelas ferant.

Beuer  
Fiber  
Castor  
Otter  
Harpie

Candelabra



The field is Or, three Lions passant, Sable. These appertain to Sir P. Carew knight, whose coate armour (as before displaid) hauing the diamond set in the worthiest mettall of all other, which is Gold, doth demonstrate after worldly vertues, noblenesse, bon vouloir & recomforte. Of the spiritual vertues, Foy. Le Or en armories ha plusors bons pro-

Sir P. Carew

L. Peron en le  
Simbol armorial.

perties & moult de choses signifie & represent Iustice, force, & attemperance en general. Et ainsi que le Or est viuifie par le home, ainsi le home est viuifie par le Or qui est viuificatif & restauratif, qui iammes ne est macule per terre, ne dedeins terre, eins de soy clarifie la terre, qui demontre, le premier porters, ou celuy qui le port per son labour, peine & vertue auoir clarifie son estre. Gold also as it is the most principall mettall of all to worldly men, so it is the soueraigne guide to martiall affaires. For where Mars cannot rule, he taketh place.

Avicene. lib.  
33. cap. 4.

Thus



## The Armorie

Thus it is proued that gold is victorious, but assuredly the bearer therof in coate armour, ought (if his field be all therof) to be suppliant and meeke.

The Lyons in the said field, are in their gentle nature, nor haue any ferocitie in them, being passant and ruled by the Sonne, who giueth them light to their trauaile, that they may the sooner overcome the enemy: and they considering their estate, are enemies to none, for all their haughty courage.

Holland



He beareth Azure, five flowers de Lize, a Lyon saltant gardant de argent. Plinie writeth that the Lyons chiefe nobility is, Cum iube colla & armos vestiunt. Id autem ætate contingit, a Leone conceptis. Quos vero pardi generauerunt semper hoc insigni carent, sicut & fæminæ. Here note that al Lyons born in armes, ought to be figured

with maynes couering their necke and shoulders, for so they declare themselves to be of right birth, for those which are gotten by Pardes, lacke the sayd ensigne, that is, haue no maynes, as the Leonesse. The Lyon alone of all beastes, is borne with open eyes, as witnesseth Democritus, nimirumque somno deditum, tradunt signum quod dormitanti cauda iugitur monetur. The sayd coate appertaineth to Holland of Deuonshire.

Dis





His field is Sable, a cheurō  
betwene it. Leopards heads  
de Or: & borne by the name of  
Ventworth, I read in an an-  
cient worke of Armoꝝ, that  
a Cheuron or a Barre doth  
signify the perfection and fini-  
shing of any thing, which be-  
fore was not perfect nor fini-  
shed, wherein consisteth pru-  
dence, the first soueraign ver-  
tue to attaine to honoꝝ.

V Ventworth



He beareth Gules, threē Ly<sup>ons</sup> Fitzherbert  
ons Saltant d'Or.

The Lyon liueth long, because  
pluriq; dentibus defecti repe-  
riuntur. The Lyon only of all  
beastes is gentle, and not light-  
ly angry, in supplices, nā pro-  
stratis parcit, & vbi sæuit, in  
viros prius quam in fæminas  
fremet, in infantes non nisi  
magna fame adactus grassa-  
tur. Leonum animi iudex est

canda, sicut & equorum aures. If he be moued or stirred,  
Primum cauda verberat terram, deinde crescente ira fla-  
gellat tergum. He long reteyneth his wrath, as it were  
patiently suffering the iniurie done vnto him. Mars occupy-  
eth the field of the said Cote armour, and the content therein  
is Solis, whereby prowesse is signified, with desire of fame.  
It is borne by the name of Fitzherbert.

C c i

He



# The Armorie

Grafton



He beareth partie per Saltier, Sable & Ermine, a Lion rampant d'Or, armed and langued Gules. This Coate I finde otherwise blazed, videlicet, Gerondy of fower Ermin and Sable, ouer all, a Lyon rampant gold, armed and langued Gules. Here ariseth a controuerſie, whether there is partition per Saltier or noe, Maſter G. Leigh ſaith, that

it is the ſeuenth partition, and voucheth Vlpianus to be againſt thoſe that would terme the field of the ſayd Cote armour to be Geronne of fower pieces. Of trueth I haue not read Vlpian, but aſſured I am, that all the writers of armorie the ſpace of fiftie yerres nowe paſt (which I haue ſcene) conſent with Maſter Leigh and affirme partition per Saltier, as Io. Peron, Nawclere, Paradine &c. and yet notwithstanding the diuerſitie of the writers, theſe partitions being the one ſo like the other, ſo that there is alſo partie per Chevron, it cannot bee but that there is founde an indifferencie of the uſe in blazon of the one as of the other, they ſo nigh appoaching in forme, as ſo example, who knowing a Chevron in the field of any Cote armour, can otherwiſe iudge, but that there is partition per Chevron. So likewiſe ſeeing a Saltier, will deny but there is partition by the ſame. As theſe be true, ſo muſt you conſider of the qualities in all partitions, as per feſſe, per bende, and per pile &c. This cote armour is borne by the name of Grafton.

He





1 He beareth two demie Lyons passant gardant d'Or, by Hatch the name of Hatche.

2 His fielde is de Argent, a Lyon saliant Gules, debased Dillon. With a Barre d'Azure, betwene thre cressants and as many Estoiles montans of the seconde: borne by the name of Dillon.



He beareth Sable, two Lyons passant d'Argent, palie of fire, Gules. Of the ij. things, Quæ bene incedunt, yea, of the fower which are comely in going, Salamon nameth first the Lyon where he saith: Leo fortissimus bestiarum, ad nullius pauebit occursum. The Lyon which is strongest among beastes, giueth place to no man.

The said Coate armour is borne by the name of Strangwaies.

Cc 2

He



# The Armorie

Capell



He beareth Gules, a Lyon Saliant betwene thre crosses botonie fitchie de Or. The nobilitie of the Lyon is befoze sufficiently declared, and this Cote armour is bozne by the name of Capell.

Perpoynt



He beareth Argent, fr. Cinquefoiles Gules, a Lyon Saliant Sable, armed and langued of the second, yet here remaineth one nature of the Lion vntouched: that is when he flyeth, Non obuertit tergum quasi pavidus, sed pedetentim progrediens & murmurans respicit retro. Non autem nisi laesus exagitur, aut fame incitetur. The said cote

appertayneth to Perpoint of Holme.

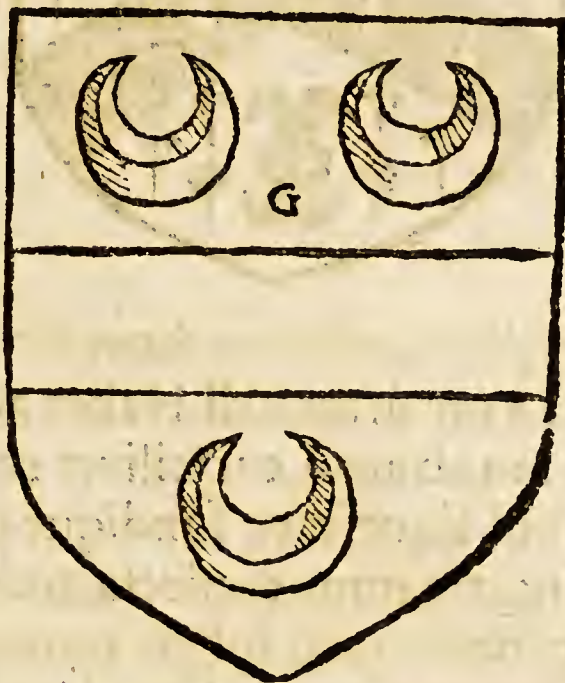
Leedes



He beareth Argent, a fesse Gules, betwene thre Eagles Sable, membred and beaked of the second. There be sixe kindes of Eagles, as witnesseth Pliny: The first whereof he calleth Melenatos because of her black color, whereof she taketh her name, of bodie shee is the least, sed viribus omnium praestantissima. Shee frequenteth most the



the high mountains and woods. This alone of all the kinds of Eagles, nourisheth and bringeth by her yong birds Aristotle saith, that she is Pernix, concinua, polita, apta, intrepida, strenua, liberalis, & non inuida: modesta etiam, nec petulans, quippe quæ non clangit neq; lippiat, aut murmure. The sayd armes bee borne by the name of Leedes.



At Hall yate  
of Shireburne

1 He beareth Sable, a Cheuron betwene thre Sinistre hands copie de Argent. This was the Cote of Gilbert at Hall yate of Shireburne in Elmet, a Gentleman of ancient name and also Coate armour, as is recorded of him in many writings yet apparant.

2 His field is of Gules, a Fesse betwene thre Cressants de Or, borne by the name of Okeman.



His field is de Argent, on a Saltier Azure, five Gorges d'Or. Master Gerard Leighe maketh difference betwene water budges, and these. The cause onely I iudge, because they receiue not one fourme and figure.

The said Coate armour is borne by the name of Sacheuerell.

Okeham  
Sacheuerell.

He



## The Armorie

Sir VV. Kingf-  
mill Knight.



He beareth Argent, a Cheu-  
ron de Ermines, betweene  
three Inkes molyn crusule bo-  
tonic fitchie Sable, a chiefe as  
the second. Of the token borne  
in this Cote armour I haue  
sufficiently spoken of before  
vpon the blazon of the Crosse  
molyn. Now is therefore to  
be declared the dignitie of the  
field of the said armes, which  
is argent, in Greeke called Ar-

guriū, not farre from the Latin name and appellation, it  
is a royall metfall, Habet autem proximum bonitatis lo-  
cum ab auro, cui scilicet color est albus & talis natura vt  
igni liquefcere fundique possit. Metalla si ad argentum  
incatinatum coniecta fuerint mutantur nonnihil: ar-  
gentum vero ipsum remanet purum, attamen vbi diu-  
tius arserit, ei aliquid igni deperit: ac deinde acria ip-  
sum corodunt. Ergo vilius est auro sed durius eo: & quo  
mollius fuerit, eo est prestantius. Nam minus fragile est,  
atque ideo laxius dilatatur malleo ictum, minus tamen  
auro dilatatur minusque est eo ponderosum. Et propter  
eam quam habet duritiam, siue percuciat siue proijci-  
atur, edit sonitum, efficiunturque ex eo eadem opera que  
ex auro, sed numero plura. Silver also hath these qualities  
peculiarlie, it is cleare, it is shrill of sounde, easely ductile, a  
meruelous preseruer of swete balmes, the Jaspers frende,  
and with whom the Jasper better agreeth then with golde.  
It is also medicinable, for his offall or dust remediet  
wounds, Sed mirum in modum illud dum candidum sit  
impressum corpori lineas nigras reddit. The field of the  
said Cote armour signifieth the bearer to bee of conscience  
vpriight in iustice, and desirous to appease strife, and is borne  
by the name of Kingmill.

The



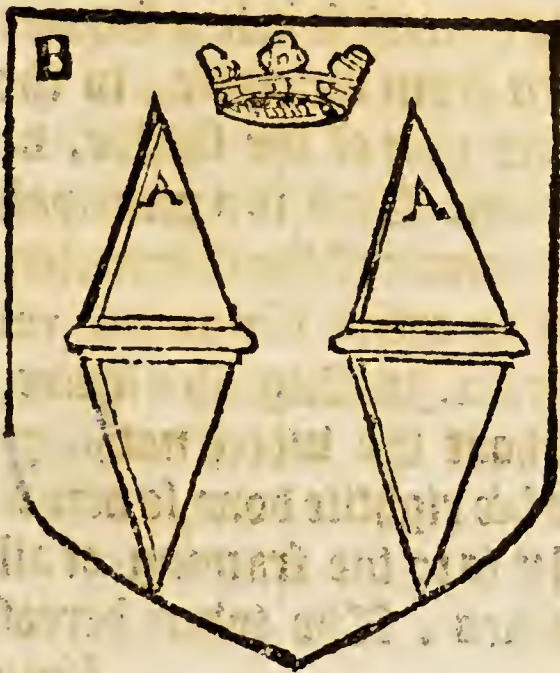


He beareth Or, two Cher-  
rons between three Trefoiles  
Sable. The Trefoil in Latin  
is called Trefoliū, Græci tri-  
fillum vocant, quod sit solis  
trinis per singulas annotati-  
ones. It betokeneth the union  
of three in one substance, and  
the token is much augmented  
by the worthines of the field,  
being gold which is the head  
of all other mettals.

Isidor. Ety. li.  
17. ca. 9.



The fielde is Vert, iij. Piles Trefoile  
de Or, ij. descending, & one as-  
cending in point of the fesse,  
in chiefe a plate betwene two  
Trefoiles, de Argent. The  
trefoiles here in this Cote ar-  
mour, are in their proper fielde,  
which is, of that Ladie Venus  
colour Greene. This herbe is  
commonly knowne by the  
name of three leaved grasse, an  
herbe excellent, and especiall  
to man and beast.



He beareth Azure, two Pil-  
lers in Pile Fusill de Argent  
in chiefe a Crowne de Or.

Such Pillers of stone, the  
great Charles caused to bee  
set vp in the Palace which hee  
builded at Ingelheim in Ger-  
many, whereas he was borne  
after the opinion of most wri-  
ters, the which Pillors were  
translated thence (as Munster  
saith



## The Armorie

sayeth in his time) and now erect in the Prince Valantine his Castle at Heidleberge, in perpetuum artis fusorie memoriam.

Thus those prizes in Cotes armours, which are of many called Fusils, that is to say Spindles, may aptly be taken for pillars.

Fusill in Latin, Columnæ fuse, aut fusiles, and so to bee blazed in armes, since that such a mightie Conquerour and Prince most prudent, as Charles the great was, thought good to erect Pillors fusible of stone verie precious, in perpetual remembrance of spinners craft.



The field is d'Argent, and Sable, parted per pale, on a fesse, de le vn, & le autre two water boudges, trāsmuted of the field.

This Cote being charged on the fesse, beautifieth it much, so as the Armozie cannot be but perfit and good, if it be well considered off. A water boudg also parted per pale,

of the mettall, and colour as foresaid, may congruently stande for a creast of the sayde Coate armour.

Square

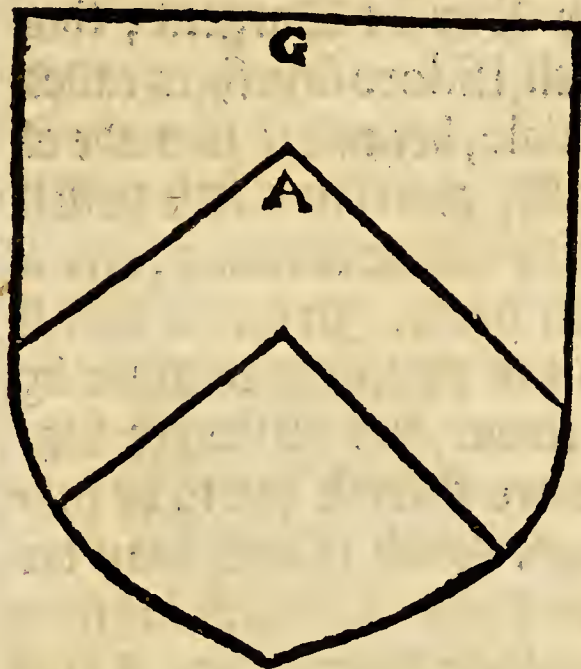


He beareth Sable, a Square direct from the chiefe, to the dexter part of the shield, de Argent. This is a principall instrument of the Carpenter, and is called Gnomon vel Norma. In English a squier, without the which nothinge can bee rightlie done, so needefull it is to the framing of all workes. The token hereof scene



seene in Cote armour, may signifie good direction, and prudence, bled with great moderation, before any thing weightie be attempted, and attempted, brought to a perfect conclusion.

Note also, that there may be bled in Cote armour, partition per Squire, although it be rare seene.



The field is Gules, a Cheuron de Argent, borne by the name of Folfarde. Of the same ordinarie are these ensuing.

- 1 Argent a Cheuron Gules, borne by the name of Stoker.
- 2 Argent, a Cheuron Sable, by the name of Mordant.
- 3 Or, a Cheuron de Azure, by the name of Clopton.
- 4 Or, a Cheuron Vert, by

the name of Iudge.



He beareth Sable a Cheuron Cotton betwene ij. Griffons heads erased de Argent, by the name of Cotton.

Of the like partition be these which follow, the fields whereof occupie sundry tokens, as the reader may easely perceiue the soueraignete of the same particions.

- 1 Argent, a Cheuron betwene three Martlets Sable, borne

by the name of Apton.

- 2 Argent, a Cheuron Gules, betwene three Hurtes by the name of Baskerville.

- 3 Gules, a Cheuron Argent, betwene three Escallops, de Or, by the name of Chamberlaine.

Or

4 Vert

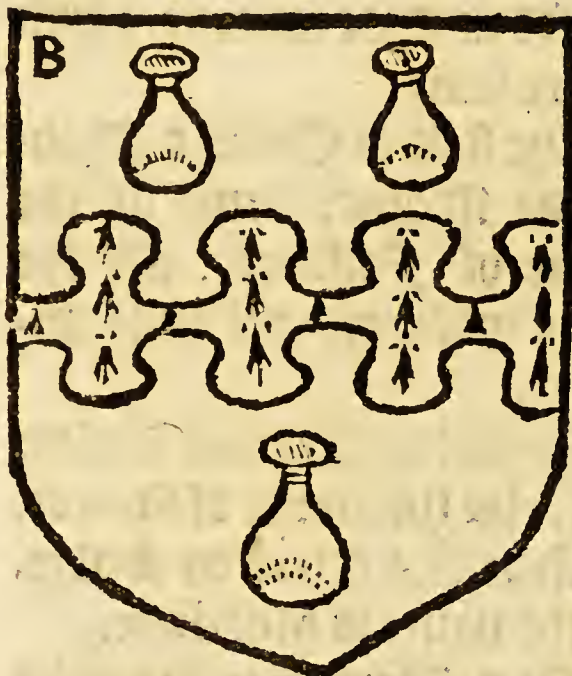


## The Armorie.

4 Vert a Cheuron betwæne threë Bullets de Or, perced by the name of Pudsey.

5 Sable, a Cheuron betwæne threë Trefoiles d'Argent, by the name of Vurgy.

Violets



The field is Azure, a Fesse nebule de Ermine, betwæne threë Phials d'Argent, this bestell, Isidore sayeth, is called a Phiale, because it is made of Glasse, and it is a little bestell with a broad bottom, and a small necke. In such a bestell wine is especially knowne by the colour, and all swæte waters are therein put to be preserved. Such tokens may bee

giuen to seruitours of Kings and Princes, which beginne and take assay of all drinks before their Soueraigne. Let al those persons remember the trust put in them, as in no part they swarue from their dutie, but to be without corruption, and boide of all vncleanes, as they may deserue to beare the noble ensignes aforesaid.

Heron



He beareth Gules, a Fesse betwæne threë Herons de Argent. This is a Birde of the water, quippe quæ vivit ex aqua, and yet greatly dreadeth raine and tempestes, which in flying on high, she assayeth to auoide, after the saying of Virgill. Atq; altam supra volat Ardea nubem.

The Heron aboue the high cloudes doth flye.  
So as one can scarce her decerne with eye.

Voca-



Vocatur etiā ob id ardea, q̄ ardua suo volatu petat. She maketh her nest on high trees, and hath a naturall hatred to the Hauke, Sicut vicissim accipiter exitiū illius continuo querit. For they skirmishing on high in the aire, go about this one thing, whether of them in flying highest, can exceed the other. If the Hauke obtaine the higher place, she overthroweth the Heron vehemently, & sleeth her, but if the Heron do get aboue the Hauke, she defileth her with her excrement & killeth her, for her dung is poison to the hauke, & rottefeth her fethers. The said cote is borne by y name of Heron.



His field is d'Or, a Gripe sable. The Gripe in latin is called Vultur, a foule very raucous, and a great deuourer of carren, he hath a hugh body, which causeth him to be slow in flight, wherof also he taketh his name, but he is of a verie sharpe sight, & therefore seeth his pray a farre off. He most desireth to feed on mans flesh, before all other birds: and of a

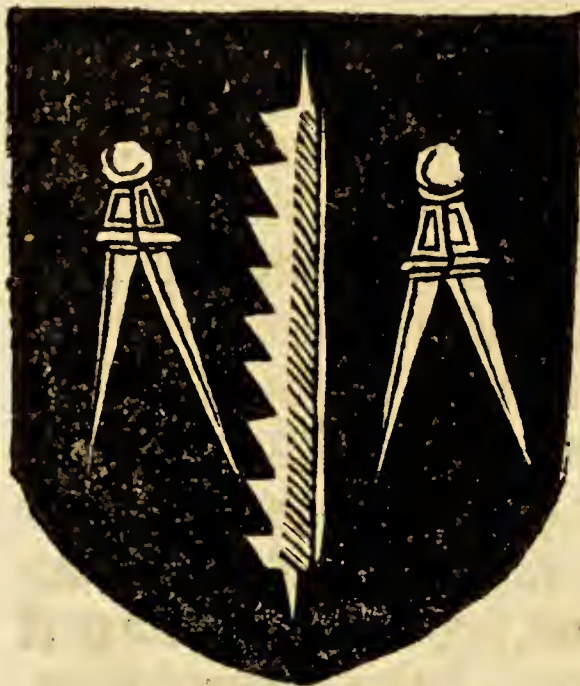
singular wit giuen him by kind knoweth the death of man, pronosticating the same certain daies before. There be that write maruels of him: which is, that in the time of war, 7. daies before any fight, he doth smel the place where the battaile shalbe, & ioyneeth himselfe to that partie which he thinketh shall die of the sword. And therefore the kings in olde time had their deuinoers & southsayers, which with great diligence did behold the eyes of these Gripes or Vultures, marking to what part they did tourne their sight, and which they did forshew should die in the battaile. S. Ambrose writeth, that the Gripe doth conceiue without the seede of the male, and is gendred without coniunction, and that he liueth an 100. yeares, and when he draweth to extreame age, the ouer part of his Bill, groweth so close and crooked ouer the



## The Armorie.

neither, that he cannot open it to take his meate, and so dieth at last for hunger. For he doth not make sharpe his beake vpon a stone, as the Eagle doth.

Sawe  
Compassse,



He beareth Sable, a Sawe in pale, betwene two Compasses d'Argent.

These instruments are best knowne to such as worke in Tymber, and are verie ancient additions in Armorye.

Goose arborie

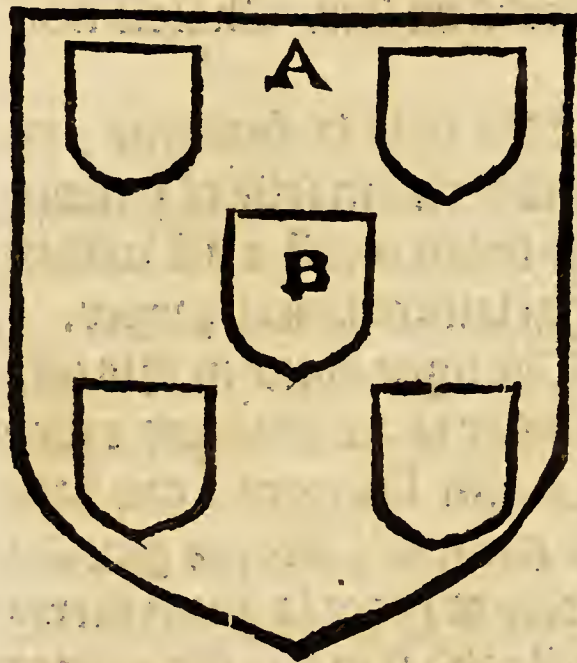


He beareth Azure, iij. Gules arborie Dargent, beaked, and membered d'Or, It is read, that there be certain trees in Scotland, which growing neere the banke of a great water, bring forth fruit conglomerate with leaues, and the same falling when it is ripe into the riuer, quickneth, and is turned into a liue bird, which they cal Anserem arboreum, a Goose of

the tree. And this tree (as some writeth) groweth in the Isle Pomonia, not far from Scotland, towards the North. The old Cosmographers, especially Saxo Grammaticus maketh mention of this famous tree. Thinke it not therfore to be a fained matter deuised or imagined of the new writers. Also Aeneas Siluius writeth of the same thus. Audiueram<sup>9</sup> nos olim arborem esse in Scotia, quæ supra ripam fluminis enata fructus produceret anatarum formã habentes & eos quidem cum maturitati proximi essent sponte sua deci-



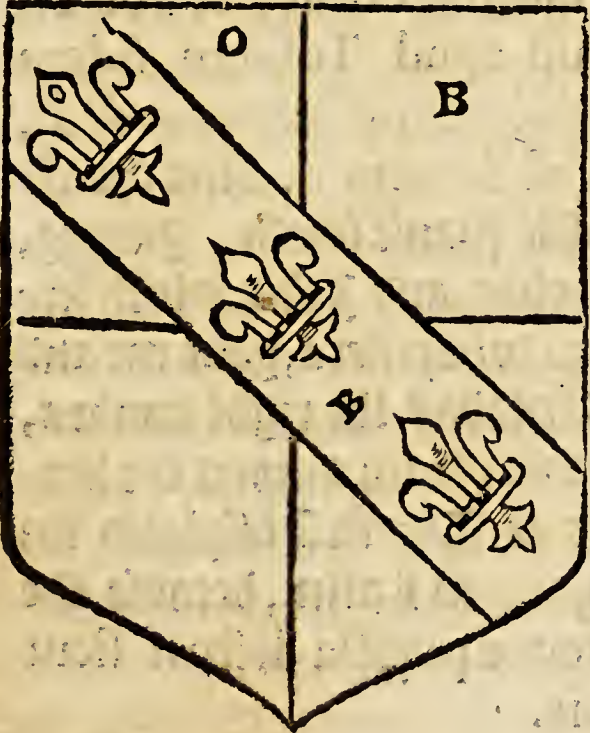
decidere, alios in terram alios in aquam, & in terram de-  
iectos putrescere, in aqua vero demersos, mox animatos  
enatare sub aquis, & in aere plumis pennisque euolare.  
Munsterus, (of whom is made so oft mention before) in his  
book of Cosmography, saith, that he being in Scotland with  
king James, diligently searched where the said miraculous  
tree should grow, & at the last learned, that it was not to be  
found in Scotland, sed remotius apud Orchades insulas.  
Wherefore the same Gæse may also be termed gæse orchady,  
because they are so maruelously brought forth in y same isle.



The field is argent v. Sco-  
cheons d'azure, passes en saul-  
tier. Alphonfus first king of  
Lusitania, nowe called Por-  
tugal, & the first also which re-  
couered Vlixibonam from the  
Saracens, which longe had  
kept the iame. & ouercame v.  
of their kings in one battaile,  
assūpted to beare for his ensign  
v. Scocheons, which he left to

Io. Feron  
Munster

his prosterity, as a monument of such his famous acte.



He beareth quarterly d'or & azure 3. floures de Luce on a  
bende

Bye  
Chelceleis



## The Armorie

bende of the first and second. The said Cote armour apper-  
teineth to master Iohn Bye.

2 He beareth a shield quartered of the Topaze & Sapphire,  
a Chalcelet on the first quarter Diamond.

This birde is seldome seene, for she frequenteth the mou-  
taines, (as Aristotle saith) and is long and blacke, like to a  
certaine Hauke called Palumbarius, or to the birde called  
Ptynge, that flyeth the most part by night, and taketh his  
pray, more Aquilæ, and fighteth so cruelly with the Eagle,  
that they being wounden together, fall downe both to the  
ground, and so are taken of shepherds on liue. Chalcis non  
clare videt.



His field is Saturne, an  
hand dextre in fesse of y moon,  
and to his creast a fist within  
a garland of laurell proper.

The signe borne in this cote  
armour is a right hand, called  
in Latin *Dextera*, and hath  
the name of Dare, to giue, for  
surety of peace is giuen there-  
with: and it is also the witnes  
of faith and trust, & hoc est  
illud apud Tullium *fidem*  
*publicam iussu senatus dedi,*  
*id est dexteram.* And the A-  
postle Paule saith, James,  
Cephas, and Iohn, which se-  
med to be pillars, gaue me and  
Barnabas the right handes,

(and agreed with vs) that we should preach among the hea-  
then, and they among the Jewes &c. The fist displaid for  
the creast aforesaid, is called *Pugnus* in Latin, because the  
fingers be clight in. *Pugnus autem a pugilla dictus: sicut*  
*palma ab expausis palmæ ramis.*

The





The field is Gules, a chevron between three crosses partie dargent.

This coate hath ben borne <sup>Barkley.</sup> by the name of Barkley, and whereas in the said marciall fiede, there is displaied three Croisles, the same do put mee in remembrance of a certaine miraculous fortune, which happened vnto the Romaine Emperour Tiberius, a prince

bpz' ght in Justice, pure in life, and cleane in conscience: who gouerned the whole empire so prudently & sincerely, that no man was able to reprove him, if the histories which are witten of him do not deceiue vs. Paulus Diaconus in his xviij. Booke, which he wite de Romanorum gestis, doth declare that this Emperour Tiberius spent so great treasures about the repairing his decayed palaces, to redeeme poore captiues, to build Hospitals, to erect Monasteries, to marie and prouide for the Orphanes and Widowes, in all which hee was so bountifull, that vnneth he had any thing left to mainteine his Royall estate and householde. Truly this was a blessed necessitie, for what can bee better bestowed, then that which is employed in the seruice of Christ. And of this pouertie the Emperour was not ashamed, but thought it a great glorie, yet one thing greued him much, which was to see Sophia the Emperesse reioice so much at his miserie. For the highe and noble hartes, which feelee themselves wounded, doe not so much esteeme their owne paine, as they doe to see their enemies reioyce at their grieve. But God neuer forsooke them that for his sake became poore, as it appeareth by this: It chanced one day that euen as this Emperour Tiberius walked in the midst of his Palace, hee spied at his fete a marble stone, which was in forme like vnto a Crosse: and because hee thought



## The Armorie

thought it an vnnēete thing to haue the same spurned with foule fæte, which was so victorious & triumphant a signe, he caused the stone to be taken vp (not thinking any thing to be there vnder) and immediatly after, they found an other, wherein likewise was the forme of the Crosse, and this being taken vp, they found an other in like maner, and when that was pluckt vp from the botome, there was found a treasure, which contained the summe of two Millions of duc-kets, for the which, the good Emperour Tiberius gaue vn-to almightie God most high thanks: and whereas before he was liberall, now after wardes he was much more boū-tifull. For all those Treasures he vertuously distributed, a-mongst the poore and nēdie people. Whose treasures they were, of them I find thus witten: Thesauros Iustiniani secundi, & Narsetis Eunuchi, vt cunque congestos mira-culose repperit, liberaliterque in pauperis dispensauit, Let therefore mightie Princes and great Lordes see, read, and profit by this example, and let them thinke themselves assured, that for giuing almes to the poore, they neede not feare to become poore: for in the end, the vicious man can-not cal himselfe riche, nor the vertuous man, can count him-selfe poore.

Vitis Caesarum  
fo. 63.

Daubridg-  
court



His field is d'Ermine threē  
Humettes Gules.

The firste that euer did  
were Ermine in his royall  
robes, was (as I reade in an  
olde worke of Armorie) Lao-  
medon, king of olde Troye.  
He taught Priamus his sonne  
to weare the same, who be-  
ing king in the time of the  
war, and great siege of Troy,  
was euer seene when hee  
came into the fiede, or when hee entred into battaile, to  
weare the sayde noble furre of Ermine in his Cloke vpon  
his

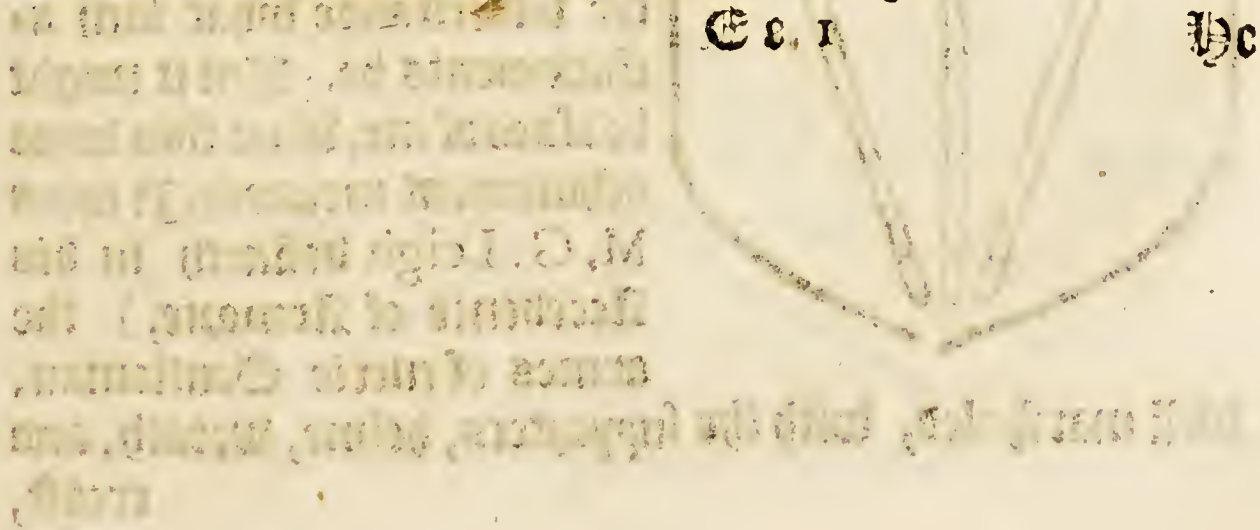


his Armour. His eldest sonne also Hector by name, was al-  
waies seene in place of his Father, to haue vpon him that  
mantle or cloke furred with Ermine, and in that he killed  
many noble men of the Greekes. Wherefore the Greeks  
euer said it was king Priamus, because he only in y field did  
first weare the same. Then the nobles of Troy ordeined for  
Hector, an other apparell differing much from his fathers,  
that the Greekes might plainly perceiue, that there was an  
other noble and stout warryour in Troy besides king Pri-  
amus. They vsed not this Apparell but in time of warre, be-  
cause they were as litle as coats, and being not long or hea-  
uie, did nothing hinder them in fighting: therfore they were  
called coates of Armes, and of nobilitie, for that they were  
very pleasant to the sight, and to be seene farre off, being all  
white and blacke. And some writers affirme, that the first  
armes were of Ermine, and that king Priamus was the  
first that bare them: alledging further that after the destru-  
ction of Troy, there came a noble man of the stocke of king  
Pramus into Britaine, & there did inhabite: and therfore  
the Duke of Britaine beareth Ermine, because (say they) he  
cometh of that stocke that first inhabited that Countrey,  
and was the first Lord thereof. And so I gather, that the first  
bearing of Ermine in Coate armour, was inuented at the  
siege of Troy, although the ordering thereof was not in so  
goodly a maner then, as is now in these daies.

The Heumettes borne in the armes before descriced, do  
admonish the bearer. Memorare nouissima. They apper-  
taine to Daubrigecourt of Strattfelde Say.

C. E. I.

He



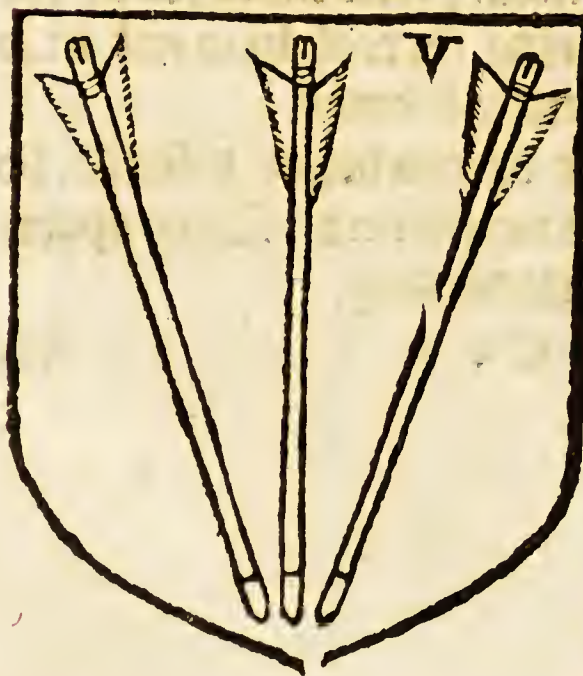


## The Armorie



He beareth Or, a Lyon rā,  
pant d'Ermine, debzused with  
two Barrulets, and fret with  
the third Sable.

Why so many Lyons are  
bozn in Escacheons, Munste-  
rus declareth in these words.  
Principibus enim Belgarum  
perantibus nouum, expedi-  
tionem in Syriam, assumpse-  
runt variorum colorum Leo-  
nes, relictis veteribus insig-  
nibus. Of the bearing of Lyons in sandzie wise, I haue spo-  
ken sufficiently in the beginning of this booke.



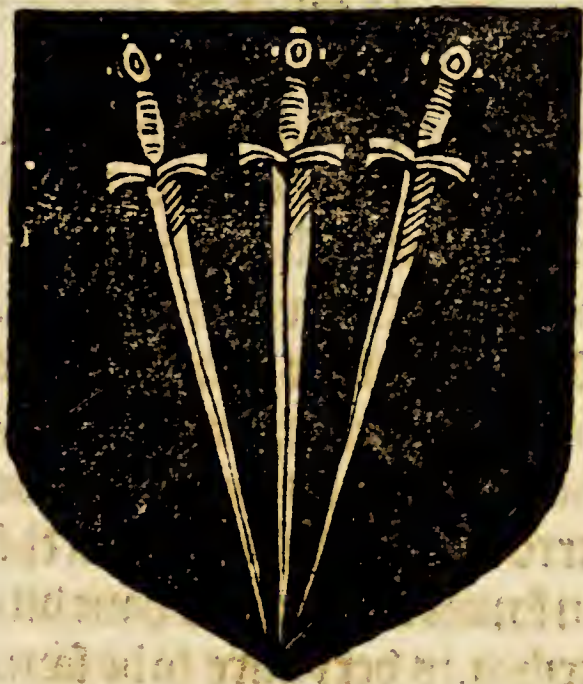
The fiede is Vert, 3. ar-  
rows in point d'or. The creast  
a Pheon d'Argent, on a Scal-  
lop Gules. This coate might  
be bozne of some one man who  
farre excelled others in sho-  
ting, and so might chance to be  
honored with such a creast for  
a rewarde, I haue omitted to  
marshall the same, either with  
helme, wreathe, or mantle,  
which I haue vled in the bla-  
zon of a great nomber of coats  
befoze, because ye may the bet-  
ter vnderstande what such a-  
chiuements be. But it might  
be asked of me, what this word  
achiuement meaneth. It is (as  
M. G. Leigh defineth in his  
Accedence of Armozie,) the  
armes of euerie Gentleman,  
well marshaled, with the supporters, helme, wreath, and  
creast,

well marshaled, with the supporters, helme, wreath, and  
creast,



creast, with mantels, and the word, of some termed the poesie, all which of Heraulds is properly called blazon, heaume and timbre. This Creast next aforesaid I haue so ordered, because antiquity receaued the one before the other: and that creastes may be borne, without any wreath, and right commendable ynough, folowing the opiniō of the before named M.G. Leigh, in his said Booke.

The Arrowes standing pile waies in point, is one of the honorable ordinaries generall: which because they stand in point, bringeth me in remembrance of the Coat armour of that noble house of the Poulets, who beare Sable threë ar-



ming Swozdes d'argent, pile in point, as yee may see here displaied. Of the swozde, and why it is so called, looke in the next booke entituled, of Cotes and Creastes.

He beareth azure, ij. barres embattiled, counterbattiled de Ermine, by the name of Bur- Burneby nebye.

Of the like bearing are these which folow.

- 1 Sable two barres embattiled d'Ermine.
- 2 Ermines, ij. barres embattiled conterbattiled d'Or.
- 3 Gules, ij. Barres embattiled d'Argent.





# The Armorie

Baker



He beareth Argent, on a saultier engrailed sab. 5. Escalopes of the fiede, a chiese of the second, charged with a Lyon passant of the first, armed and langued gule. This cote Armour is borne by the name of Baker.

Brode arrow,



He beareth sable, 3. broade arrowes barrwais d'argent. The Latin for an arrowe is Sagitta, so called as Isidore saith, a Sagaci iactu id est veloci ictu. Pennis enim fertur quasi avis: vt celeriter mors percurrat ad hominem. His primum Cretenses vsi sunt. The arrowes borne in the said cote armor, are to be taken for such as we call brode arrowes, yet the bearing of the in forme as I before haue described, is very rare to be seen.

Crossebow  
Handgunnes



The field is vert, a Crossebolwe bent d'argent. Isidore saith that Balista, which in English we cal a crossebow, hath the name, ab emittendo iacula, for when the same is bet, it casteth from it with great force either arrowes or stones. Sir Tho. Eliot that knight of worthy fame, in his book entituled the Governour, supposeth that Crossebolwes and Handgunnes were brought into this Realme, by the sleight



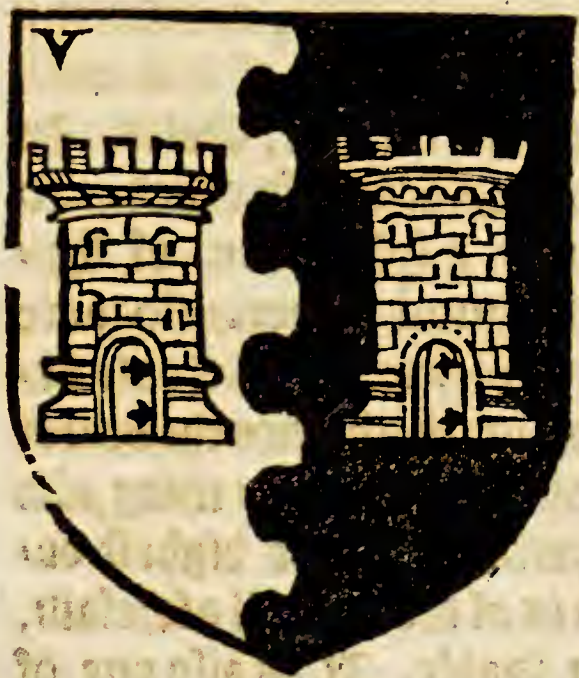
Height of our enemies, to the intent to destroy the noble defence of archerie: But what would he thinke in these our daies, if he were on liue, to see the same almost vtterly decaied, Certes he would lament with teares, the negligence of his Countrey men, that so little regarde and esteeme the feat of Artillerie, or the due obseruation of the Lawes provided for the defence of their countrey. The bearer of the said Cote armour, may aptlie adde thereunto, this poyse or Apothegme. Ingenium superat vires.



The field is sable, ij. bowes bent addorsed d'Or, stringed Argent, these are to be taken for long bowes, wherewith this Realme of England, hath bin not onely best defended from outward hostilitie, but also in other regions haue bin scene to preuaile against people innumerable, & inespically in the time of the most puissant Princes: Edward the 3. and

Boys

H. the 5. against the French. The bowe in Latin is called Arcus, eo quod arceat aduersarium. Item arcus ob speciem: quod sint curuati arcus.



He beareth Argent & Sable, parted per pale undade, two Towers embattled dargent. I haue vsed very oft this partition, but heare in this coate it hath a great superiozitie, the Towers deuided watried, and in their proper colour, beautysieih much the same. Towers are especially builded for defence, and are called in Latin Arces, a quibus arcentur

Towers



## The Armorie

centur hostes. It is also very necessarie to name in the blazon of the said devise, of how many peeces the said embatlements be made, therefore say, they be embatailed of thre peeces and two halfes, and so they be right.



He beareth sable on a Fesse de Or, betwene thre Anvilles, Argent, a demie Lyon passant Gules, armed & langued Azure. The Anvill is the chiefeft instrument of the Smith, whereon he beateth the Iron & Steele, and so worketh it in length, breadth and forme as liketh him. It is an auncient addition of Armoꝝ: and is called in the Northern

tongue a Stethpe, in the Latin Incus, Veteres autem nō incudem vocabant, sed intudem, eo quod in ea metallū tundatur id est, tendatur. A Sledge or Hammer, of some called a formall, might seeme to be an apt creast for the said Coate armour.



The fielde is Or, on a pale breteſſe Sable, a Crowne imperiall. This Coate is of great excellencie, considering the fielde to bee of that most worthie mettall, Golde. In Latin, Aurum, so called, ab aura. i. a splendore, of shining quod percusso aere plus fulgeat, This Coate armoꝝ signifieth unto the bearer constancie in every thing, also

in loue. The same is also a Superlative of the highest degree, most riche because the field is of the mettall aforesaid, and the thing contained therein Sable. It is also one of the



the honorable ordinaries charged.



Hée beareth Gules, one Ploughe de Argent, a chiefs de Ermine. This is an excellent Coate, and of the bearing right worthie, the fielde being of the colour, that best becometh the Warriour: Nam ruber armatos equites exornet amictus. The token borne in the fielde, is the Plough, the chiefest addition that may bee geuen to ennoblishe the Hus-

bandman, and consisteth of that mightie planet, Luna, the riper and encreaser of fruites, the beautie of the night, and Ladie of the Sea and times: whose Capitall signe is adorned with the furre of that little beast of Armonie, valiant courage and marciall pollicie might seeme to aduance the bearer of this Coate armour, rather then the dignitie or ancient lynage of his stocke and progenie, for that perhaps in him might be base, and of lowe estate: as one called from the Plough, to be a king: Such was Numa Pompilius king of Romaines. Abdolominus king of Sidon. And next to them although not a king. Quintius, who hauing but 30. acres of land, and being ploughman thereof, the Senate and people of Rome sent a messenger to shewe him, that they had chosen him to be Dictator, which was at that time, the highest dignitie among the Romaines, and for thre monethes, had auctority royal, Quintius hearing y message, let his plough stand, and went into the Citie, and prepared his hoaste against the Samnites, and vanquished them balliantlie, that donne, hée surrendred his Office, and being discharged of the dignitie, repaired againe to his Ploughe, and applied it diligentlie. Thus yee may see that the occuppers of the Ploughe, and Husbandrie haue attayned to great dignitie, and to bee Princes of people and Countries.

Then



## The Armorie

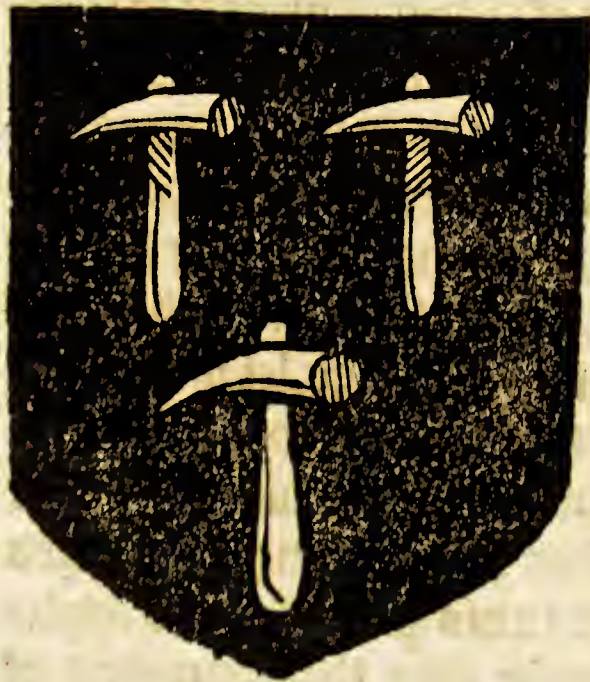
When I say it cannot bee otherwise taken, but that the Plough is a token both noble and excellēt, wel becomming Coate armour.

Greneuile



Hē beareth Gules, thrē Sufflues de Or, by the name of Greneuile, a coate of great antiquitie, as I haue found in diuers auncient Monuments: for at the first time that ever I saw them, which was in the Parische Church of Micham, within sixe miles of London, in the lower part of the church there, towarde the West, I marueiled of the signe, what it

should be contained in the field of the said Coat armour, but of long time I could not comprehend the same, yet since I haue hard some boldly affirme it, to be called a Rest, an instrument to guide the horsemans staffe, where in dēde it serueth to an other purpose, as to conuey the wind from the Bellowes to all the Pipes of the Organes: and by proper name is called a Sufflue.



This field is Sable, iij. pick-axes de Argent, borne by the name of Pigot.

This token borne in the said ensigne, may also bee diuersely named, wherefore I reade that an Herault, shall beare no blame, though hee see a thing in Armes, and cannot well declare what it should be: being perhaps such a thing as is out of vse, and not often scene or knowne, as an instrument, or other thing frequented in a strange land, or a tole of an handie craftes

not often scene or knowne, as an instrument, or other thing frequented in a strange land, or a tole of an handie



craftes man, (as this next befoze discried is) or some strange tree, leafe, herbe, flower, and such other: if he faile to name the same right, it is no errour, so he faile not of the colours and number thereof, according to the rules of armozie. For by reason (sayeth mine aucthor) there is no man may know all things, since so diuersly they be called, and in sundry wise described or figured.



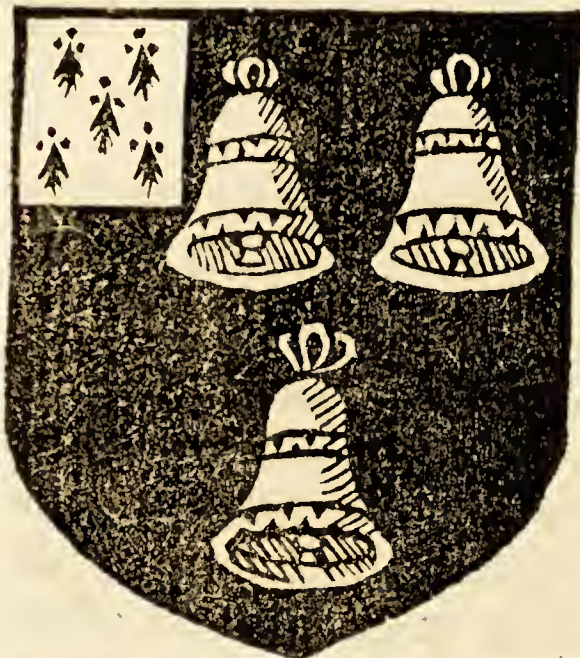
He beareth partie per fesse Or, and Argent, one fusil in pale, transmuted of the field, in chief two clusters of grapes proper. Let the bearer hereof be especially endowed with the vertue, Temperance, because his chiefe is of the vine tree, then the which nothinge is more profitable to the strength of mans bodie, ne more pernicious to voluptuous appetites,

if measure shoulde lacke in drinkeing the fruit thereof, Androcides (a man of excellent wisdom) wrote vnto the great King Alexander an Epistle, desiring him to refraine his intemperance, wherein he said. Noble Prince, when thou wilt drinke wine, remember then, that thou drinkeest the bloud of the earth, signifying thereby (after the opinion of Sir Thom. Eliot) the might and power of wine, as also warning Alexander of the thirst or appetite of bloud, which would ensue by his intemperate drinkeing. For Pliny (that writeth this history) saith immediatly. If Alexander had obeyed y<sup>e</sup> precepts of Androcides, he had neuer slain his friends in his drunkennes, for he slew his deere friend Clytus, (who apud granicum amnem nudo capite Alexandrum dimicantem clypeo suo texit: & Rhosaceris manum capiti regis imminentem gladio amputauit) as Curtius in his history maketh mention. Here also is to be noted, that tokens



## The Armorie.

or signes borne in armes, may admonish the bearers thereof to auoid diuers vices, & to embrace the contrarie, which is vertue, as in examples, the bearer of the Wolfe, let him beware of rapacitie, for the beast is, cruoris appetens &c.

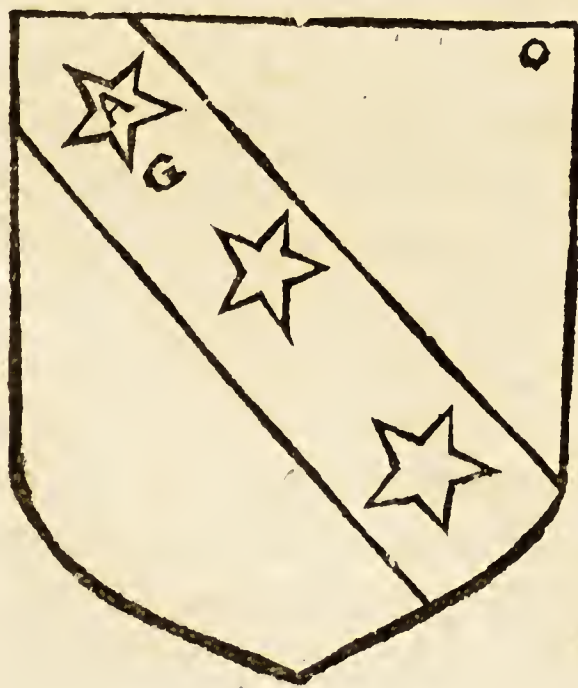


He beareth Saturne, three Belles Luna, a canton de Ermine, Touching the colours before depicted in this Coate Armour, Alciate maketh this signification thereof, Embl. li. 2. cap. 56.

Index Mæstitiæ est pullus color, vt imur omnes,  
Hoc habitu tumulis cum damus inferias,

At sinceri animi, & mentis stola candila pura:  
Hinc findon sacris, linea grata viris.

Hereby appeareth that blacke is the colour of sadness, sorrow or heuinesse of hart, which most frequently is vled at the buriall of the dead: But the white Robe or garment, is the token of a pure mind, and soule vncorrupted, and for that cause is most agréable for the holie and consecrate of God. To what vble and purpose Belles do serue, is knowne to all



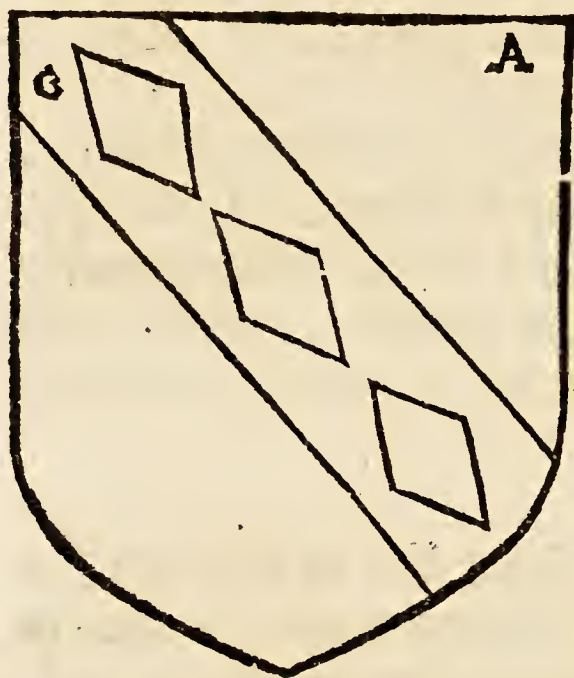
men wherefore I do omit to speake here any thing thereof. The said Coate armour is borne by the name of Porter.

He beareth Or, on a bend Gules, three Molletes de Argent.

These bends are to be seene charged in sundrie wise, as for example.



- 1 Argent on a Bende gules, thre Buckes heads cabazed de Or, bozne by the name of Beche.
- 2 Argent on a Bende Azure, thre Mollets de Or, perled, by the name of Morby.
- 3 Gules on a Bende de Argent, thre Trefoiles slipped Vert, bozne by the name of Haruye.
- 4 Argent on a Bende Gules, thre Escalops d'Or, by the name of Astoreil.
- 5 Argent, on a Bend Gules, thre Garbes de Orge, d'Or, bozne by the name of Barley.



He beareth Argēt, on a bend Gules, thre Mascles de Or, voided.

I finde also the saide coate thus varied, from that which is before displaied.

1 Hath thre Lozenges Sables voided, on a Bende d'Argent, in a field Gules.

2 Beareth Sable, on a Bend de Or, thre Lozenges of the first voided.

3 His fielde is de Azure, on a Bend Argent, thre Lozenges Vert, voided of the second. Heare I needed not to haue sayd voided of the second which is Argent, for whensoever ye shall see either Lozenge, Mascle, or other thing voided of the field, Fesse, bende &c. whereon they stand, it is sufficient to say voided onely, as the variation of the first and seconde examples next before put forth, doth manifest vnto you, if ye note well the blazon of both the same.

ff 2

He



## The Armorie.



He beareth Argent, a stork  
Sable, membred and becked  
Gules.

I reade the colour of the  
Storke to be all white, saving  
the tops of his wings: his bill  
and legges be red. It is writ-  
ten of them that they haue no  
tongues, they slea all Ser-  
pents, in their age they be fed  
of their yong birdes. The I-  
mage of them bozne in coate  
armoz, is the token of Justice.

Of this bird came a Greeke worde for a prouerbe, Antepelargein, which signifieth to be like a Storke, which prouerbe is to exhort men to be kind to their parente, or to their masters, which teache or bring them vp, requiting the benefite which they receyued of them.



The field is de Argent, a  
Castle triple towred, and five  
flowers de Luce Sable, 2. 2.  
and one.

What is signified by Ca-  
stles and Towers bozne in  
Arms, I haue sufficiently de-  
clared before.

The



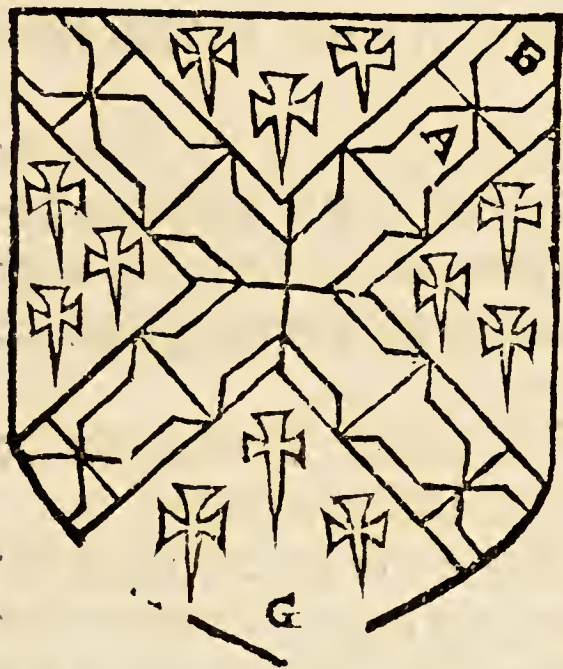


The field is d'Argent, on a Cheuron sable, three Roses of the first, and are borne by the name of Gilbard.

Gilbard

When ye see any flour borne in coate armor, ye may indifferently, and without breach of any rule, blaze the same by the proper colour that he is of, as the Rose, to call it a white rose, when ye would terme it d'argent: and a red Rose, when ye

see it of Gules &c. The Barbes of this flour haue no vsuall wordes in blazon, for that they abide alwaies of their proper colour, which is greene: and enuiron the leaues of the flour, as it were garding them from falling.



He beareth Gules, a Saltier verrey Argent and Azure, betwene twelue Crosses pattie fitché d'Or, by the name of Champernon.

Champernon.

The sayd Saltier being of the furre called Verrey, is alwaies found to be d'Azure and argent, or els d'argent, and Azure. For (as master G. Leigh saith in his Accedence of Armorie,) where the matter is

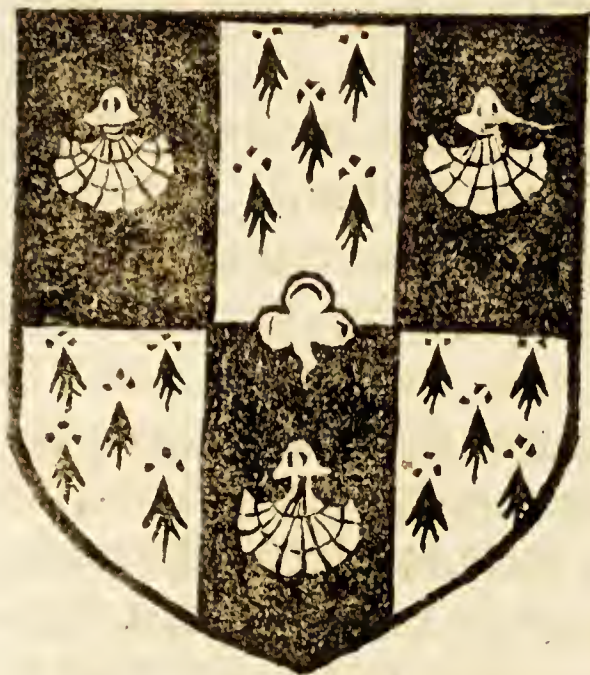
doubtfull, there the mettall hath of right the preheminence. And I find a Saltier barrey d'argent and Azure, in a fielde Gules, borne by the name of Willington.

V Villington

If His



## The Armorie



If His field is parted per fesse Sable and Ermine, a pale conterchanged of the one and the other, three Escallops de Argent: and for the difference, a Trefolle slipped de Or.

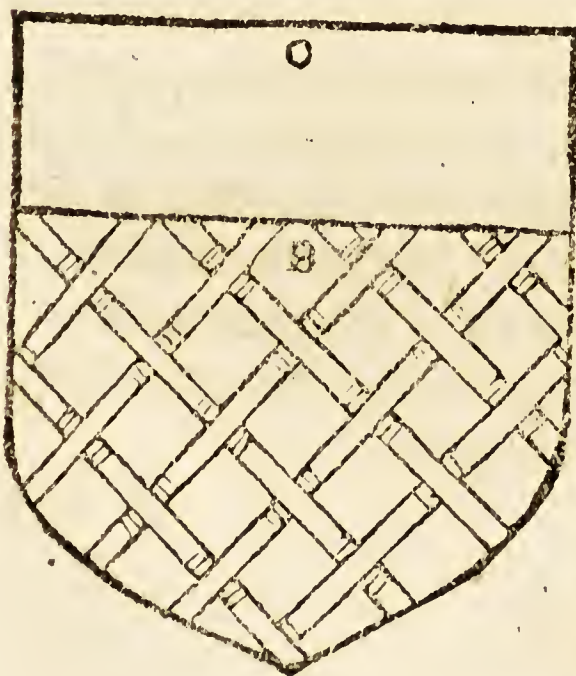
I find this Coate blazed otherwise, as thus.

He beareth Sable and Ermine partie per fesse, & contercolored in 6. quarters, three

Scallops argent in the first.

Where he saith (in the first) he meaneth that the Escalloppes stande in Sable, which is first named in the blazon: and the same I do commend, for that hee which vsed his blazon was an Heralte, and well learned in their mysteries.

These Coates thus parted (as aforesaide) are most commendably borne, when they are charged, but with one token, as in triangle and not with two, which too much augmenteth the Blazon, the same abiding in so many quarters.



He beareth Azure, fretie de Argent, a chiefe Gules.

These also which folow are of the like bearing in order and commixion, with two of the honorable ordinaries.

1 Argent, fretie, gules, a chief d'azure, borne by the name of Curteyn.

2 Sable, fretie d'Or, a chiefe d'Ermine.

3 Vert, fretie d'Ermine, a chiefe d'Argent.

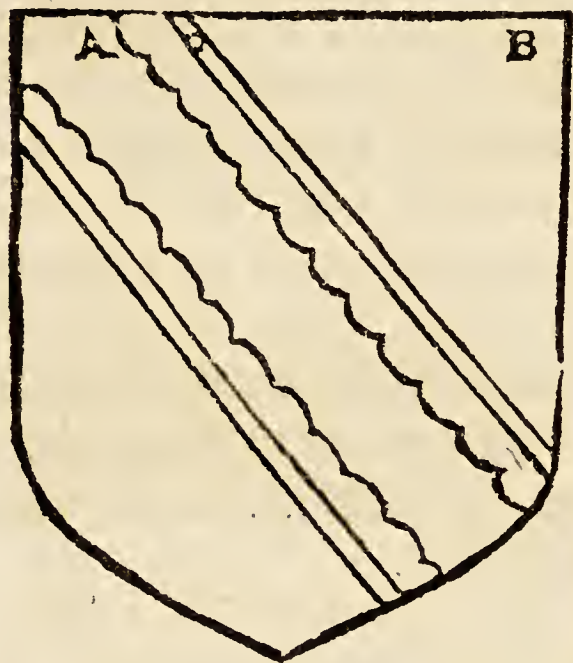
4 Or,



4 Or, fretie d'Azure a chiefe d'Ermines.

5 Gules, fretie d'argent, a chiefe d'Or.

I here vse in the blazon of these Coates (Fretie) because they be of moze pieces then viij. according to the rule of master Gerard Leigh in his Accedence of Armozie, where he treateth of Coates commixt with two of the honorable ordinaries.



The field is Azure, a bende engrailed Argent, betwene two Cotizes d'or, borne by the name of Fortescue. This (ac- Fortescue  
cording to Master Ger. Leigh his rule) I haue set forth, for your better instruction, when to call this a Cotize, and when to name it a Batune. And of a Bende not cotized in forme aforesaid, take this one following for example.

He beareth Gules, a Bende engrailed d'Or. This was the Coate Armour of a noble knight named Sir Willyam Marshall. And as these Bendes are seene often thus engrailed, so are they founde most vsually plaine, in this wise.

1 Or, a bend sable, borne by the name of Bonauile.

2 Argent, a Bende vert, by the name of Kendal.

3 Sable, a Bende d'Argent, by the name of Antingham.

4 Argent, a bend sable, by the name of Malley.

5 Or, a Bend d'azure, by the name of Carthorpe.

Beareth



## The Armorie



He beareth gules, a cheuron betwæen 3. Foxes heads rassed d'argent. This beast in Latin is called Vulpes quasi volupes. Est enim volubilis pedibus, & nunquam rectis itineribus, sed tortuosis anfractibus currit: fraudulentum animal, insidijsq; decipiens. Nam dum non habuerit escam, fingit mortem: sicq; descendentes quasi ad cadauer

volucres rapit & deuorat. Let not the bearer of this coate armour applie his minde to deceitfulness, and then certes he may beare the same to his high commendation, being one of the 9. worthie partitions, whereof M. Leigh in his Accidence of armorie maketh mention.



Babthorpe

The field is Sable, a Cheuron, betwæene thre crescents d'Argent, borne by the name of Babthorpe.

What a Cheuron is, and also a Cressant, I haue therof sufficiently before made mention, yet the said ensigne being one of the most worthie partitions, take these also to be of the same bearing, which follow.

- 1 Gules, a cheuron betwæene 3. cressants d'Or.
- 2 Argent, a cheuron betwæene 3. cressants d'azure.
- 3 Vert, a Cheuron betwæene 3. cressants d'argent.
- 4 Ermine, a cheuron betwæene 3. cressants d'ermine.
- 5 Azure, a cheuron betwæene thre cressants d'Ermine.
- 6 Or, a cheuron betwæene 3. cressants vert.

He





He beareth Sable, a bucks head cabaged de Or, double attyzed Vert.

The attire of this Buckes heade, differeth properly for challenge.



He beareth Sable, a frete transuerse in fesse, betwene two Escalloppes, & a cressant d'Or. This is a faire coate, and therefore needeth no further commendation.



The field is d'Ermine. Battell axes Gules: and is borne by the name of Denys. Deni

This weapon before displayed, is called Securis bellica, and the bearer Securiger, which hath bin, and is an office of high credite, especiall about Princes, & martiall affaires. It doth demonstrate authority, to commit persons offending the laws, to the execution of death, for the suerty

of the Prince, and quietnes of the common weale.

G g 1

He



## of Honor.



He beareth Or, a Chevron  
Checkey Ermin & Ermines,  
betwene three Hobies sauage  
volant Sable. This kinde of  
Hauke called the wild Hobie,  
especiallie scrueth to kill larkes  
and quailles, for houerling ouer  
them, they keepe downe on the  
grounde, whiles they, which  
await on the pray do take the.  
It is to be supposed that from  
Thracia came this disporte of

Hawking. For Plinie maketh mention, that in the parts of  
Greece called Thracia, men & Hawkes, as it were by a con-  
federacie, tooke birds together in this wise, The men sprang  
the birds out of the bushes, & the Hawkes foring ouer them,  
beate them downe, so that the men might easely take them,  
& then did the men depart equally the pray with the haukes,  
which being well serued eftsones and of a custome repaired  
to such places, where being aloft, they perceiued men to that  
purpose assembled. But (as Sir Tho. Eliot saith) in what  
wise, or wheresoener the beginning of hawking was vn-  
doubtedly it is a right delectable solace, and being vsed mea-  
surably and for a pastime, giueth to a man good appetite to  
his supper, & at the least way withdraueth him from other



dalliance or disports dishonest,  
and to body and soule perchance  
pernicious.

He beareth Azure and Or,  
parted per pale nebule, 6. Mar-  
telets of the one and the other.

This is the ensigne of Ma-  
ster W. Fleetwood Es. Recor-  
der of the noble citie of Londō.

His





His field is de Argent, two Barres Sable, borne by the name of Brereton, alias Bru Brereton erton.

Also Marton beareth Argent ij. Barres Gules.



The field is Sable a Boares head coped in fesse, betweene two darts barwaies, de Argent. Histories make mention, that diuers noble persons haue attained the greatest part of their renoume for fighting with wilde beastes, as Theseus did, which was companion to Hercules, who killed the great Boare called of the Greekes, Phera, that wasted

and consumed the fields of a great countrey. Likewise Meleger for sleying the great Boare in Calidonia, which in greatnes and fairenesse excelled all other Boares: and had slaine many noble and valiant persons. Thus (as I haue oft said befoze) histories do much further (yea altogether) the true disposing, inuention, and deuise of all good and perfecte Armorie, and without the which nothing is exactly done in this art, I dare boldly say, for the defence of histories, looke Sir Thomas Eliot, his booke entituled the Governour. lib. 3. cap. 25. fol. 204. pag. 2.



## of Honor.

Gairgrauc



The field of this, is Lozengle de Argent and Sable, three Crestants on a bend, as of the first and seconde, and is borne by the name of Gairgrauc. Of the bearing of Lozengies reade Master Gerard Leigh his Accedence of Armorie, where he treateth of Coates commixt with two of the honorable ordinaries.

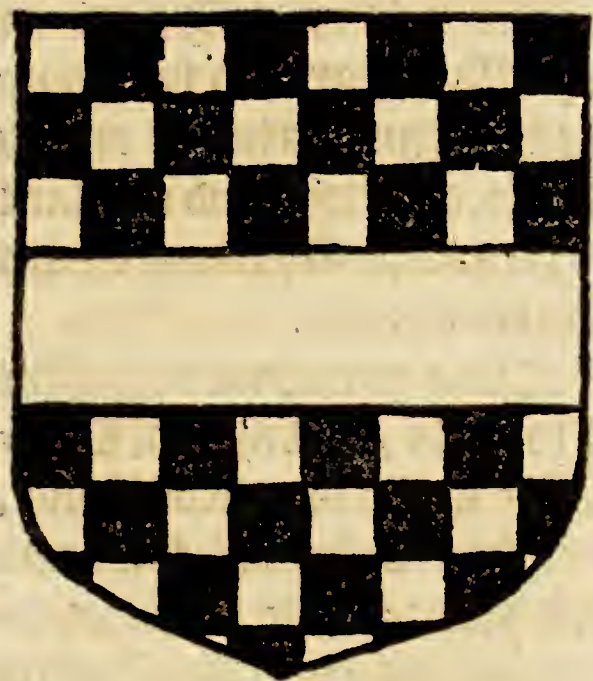


He beareth barrie vnder, Sable and Argent, on a Scocheon d'Or, an Eagle displaid of the first. This might bee taken for the Coat armour of some puissant Prince, who saved the same in the waters, that his enemies shoulde not attaine it, as did Iulius Cesar, who at the battail of Alexandria, on a bridge, being abandoned of his people for the

multitude of his enemies, which oppressed them, when he might no longer sustaine the shott of darts and arrowes, he boldly lept into the Sea, and diuing vnder the water, escaped the shotte, and swamme the space of CC. paces, to one of his shippes, drawing his Coate armour with his teeth after him, which marvellously defended him from their arrowes, so as they both were preserved. This ensigne next before blazed, is one of the honorable ordinaries charged.

His





His fielde is Checkey de Or, and Sable, a Fesse Gu-  
les.

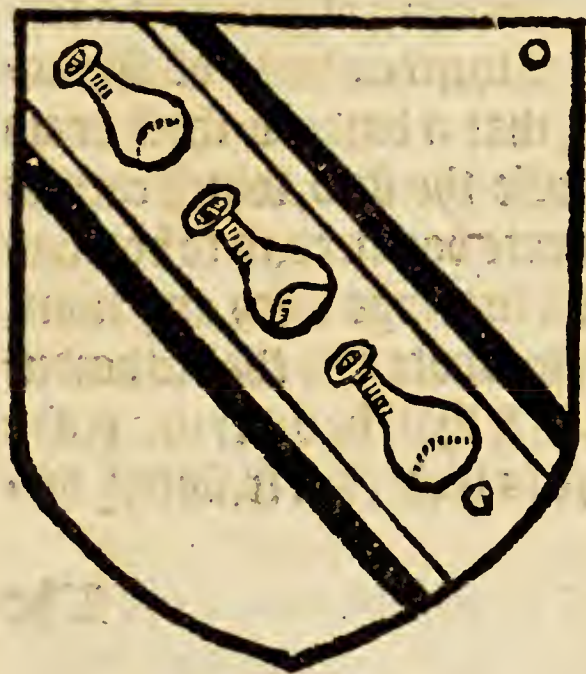
The sayd Coate is borne by  
the name of Winter. VVinter

Also I finde Argent and  
Sable Checkey, a Fesse Gu-  
les, borne by the name of Ake- Akelond,  
londe.



The fielde is Sable and Er-  
mine parted per Fesse den-  
ted, in chiefe a Keyne doer's  
head cabaged de Argent. Of  
such coat armors thus parted,  
and what this partition is cal-  
led, I haue spoken off befoze.  
Master Leighe saith thus of  
such a coate, that if you bee a  
Gentleman of a first coat ar-  
mour, & the Prince giue you  
an additiō, it is at your choise

if you will part your owne with the other on this fashon.



He beareth Gold on a bend  
Gules, cotized with two Co-  
tizies, sable, thre Phials Dar-  
gent, Isidore saith they be cal-  
led Phiale q̄ ex vitro fiant, be-  
cause they bee made of glasse.  
The said coate armor as it is  
my deuise, so I think the same  
not to be borne of any in such  
order and forme as I haue a-  
boue descriued.

His



## The Armorie

Furbisher

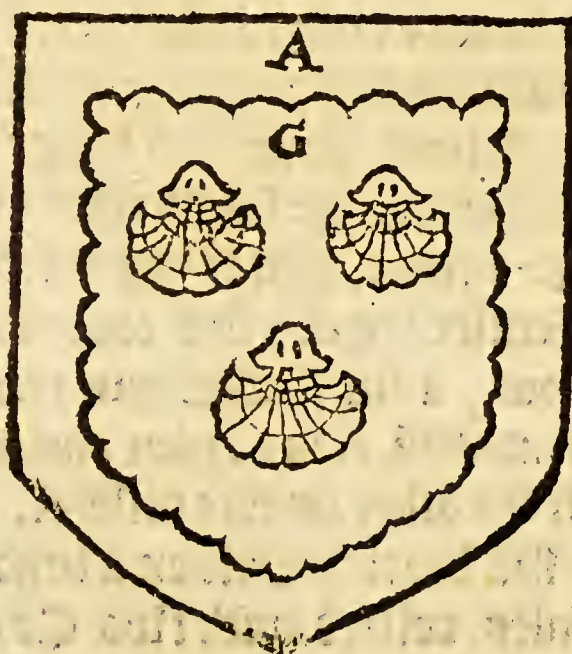


His field is de Ermine on a Fesse, engrailed betwene three Gryphons heads erased Sable, a Greyhound courant de Argent, with colour Gules and lyne de Or.

These pertained to Master Francis Furbisher of Doncaster in the county of Yorke, a right worshipfull Esq. and iust Justicer: also when he liued, he was one of the Quēns

Majesties honorable Counsell established in the North parts: a man which loued righteousness and trueth, as the fame of the Countrey doth worthely report of him, to these our present daies.

Earle



The field is of Gules, three Escallops, and a bordure engrailed d'Argent, borne by the name of Erle. Of sundry borders ye haue example before in Fol. 37. a bordure must containe the fift part of the fiede, and so it requireth, for that it is seene so often charged with sundrie tokens, yet I find in a certaine written booke of Armorie, that a bordure shall be no

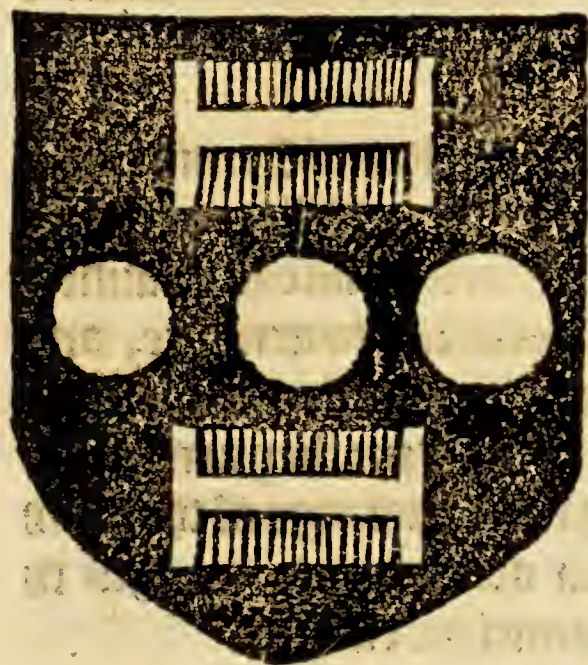
broadier then the seuenth part of halfe the field, which cannot be for the cause aforesaid. Now a cote bordured, is to be marshalled with any other, as to be a mariage with any man, or married to any woman, or if any coate also that is bordured be honored with a chiefe, how it shall be ordered, reade the Accedence of Armory, where is treated of ix. sundry differences for bretherne.

The

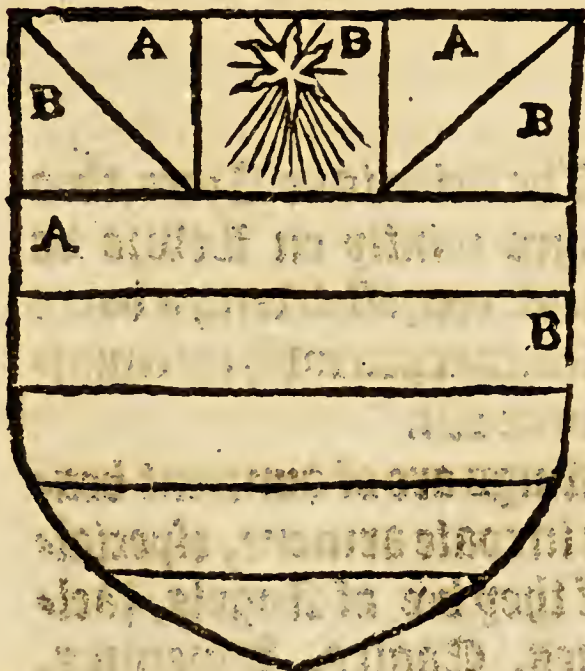




The fielde is vert, y. Cheu-  
rons de Argent, betweene ij.  
Papillons, Gules. These doth  
Isidore accompt among smal  
birdes, and are commonly cal-  
led Butterflies, in Latin, Papi-  
liones quæ maxime abundât  
florentibus maluis. They  
haue been thought of auncient  
time as signes worthy bearing  
in coate armour, and for creast  
also.



Hæ beareth Sable, three  
plates in Fesse, betweene two  
Combes Dargent. The cōbe  
in latin is called Pecten, and  
is an instrument toothed, and  
serueth especially to combe the  
heade. The Barbour cannot  
lacke this instrument: and it  
is an auncient addition to ar-  
mozie.

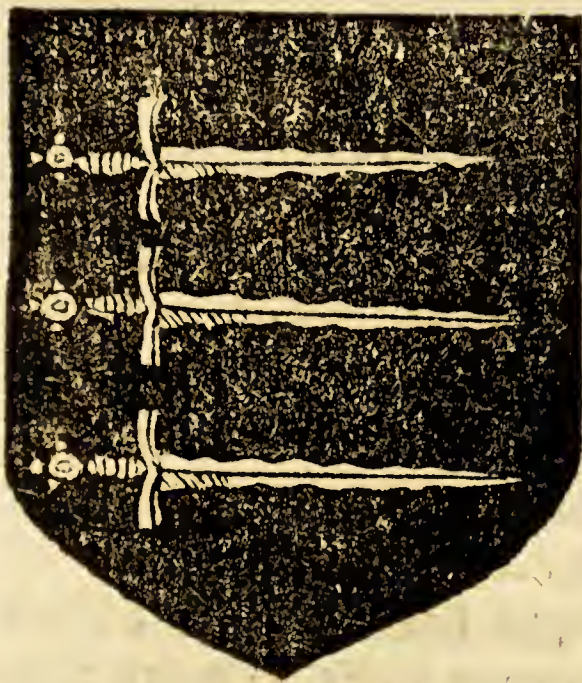


He beareth Argēt, two bars  
Azure, in chief as the first, one  
pale betweene two Esquiers  
bass dextre, and sinister of the  
second, a Comete starre d'Or.  
This starre Commentes is so  
called, eo q̃ commas luminis  
ex se fundat. The Latins call  
these starres Crinitæ, because  
they cast from them flambes  
in manner of heares, which  
kinde of Starre whensoever it appeareth, pronosticateth,  
either pestilence, famine, or warre: Consider of the said  
coate



## The Armorie

coate armour, as of coates comixt, and countercoloured, and yet ye shall finde the same to be verie auncient and faire.



He beareth sable 3. Swords waue Dargent, hiltes and pomels de Or, Alas, it is a greuous fortune (saith Boetius lib. 2. de conso. Phi.) as oft as a wicked sword, is ioynded to cruel benime, that is to say, venomous crueltie, to Lordship. The said Swords waue, are figured also transuerse barrewaies in the field.



The field is d'Ermine, on a pale Sable v. Billets de Or, 2. 1. 2. These be also very auncient additions to armorie, and ennoblith greatly the coate armour wherein they are borne, and therefore iudge of the same with aduisement, for this is an auncient ensigne.



The fielde is de Azure, two winges iointly en Lewze de Argent, oppzessed with a barre Gules, charged with iij. Annuettes de Or.

Wings are of auncient bearing in coate armour, especiallie if they bee of Angels, Pellicanes, Eagles, Swannes, or of Rauens, they bee the greatest succour to foules, to helpe



helpe their yong ones the rather to pray for their sustenance.  
In Armozie they betoken protection.



The field is Sable, a Goats head rased d'argent, triple crowned d'or, gorged with a garland of rue proper.

This deuise is strange, and much to be meruailed at, considering that the token borne therein, hath his head adorned Diademate modo Romanorum Pontificum. It might therfore be applied to be th'en-  
signe of some Romishe Bi-

shop, fraudulently aspiring therunto, liuing most lasciuious-  
lie, and therfore deposed worthely. That excellent Clerke Bocatius, an Italian borne, in his treatise which he writeth of the fall of Princes, maketh mention of a woman that was Pope, and what befell of her, and how she was put downe. The which historie I will here set forth as it is translated, or rather metrized out of Latin into our English tongue, by Iohn Lydgate, where he writeth, that after the miserable end of many notable prouinces.

¶ Came a creature

Like a Bishop rounded and shorne,  
And as a priest she had a brode tonsure,  
Her apparaille outward and vesture,  
Being a woman, wherof Bochas tooke good hede  
Like a Prelate shape was her wede.

¶ She was the same that of yore agon,  
Vnworthely satt in Peters place,  
And was afterward called pope Iohn  
A beardles Prelate, no heare seene on her face,  
Of her birth named was the place,

H h I

Magunce



## *The Armorie*

Magunce a citie not standing in Italie.  
But on the Rhine, full famous of vitaille.

¶ In her youth & in her tender age,  
Forsooke her kinne, & in especiall,  
Caste she would for her aduantage,  
Giue her to cunning, bodie, hart, and all.  
And in the sciences called liberall,  
In all seuen by famous excellence,  
By great studie she had experience.

¶ Her name couth in manie land,  
To shew her cunning first when she began  
Searching prouinces came into England,  
No weight supposing but that she was a man  
Came to Rome, her storie tell can,  
Taught Grammer, Sophisterie, and Logick,  
Red in Schooles openly Rhethorick.

¶ In the time of Emperour Lotharie,  
After the death as made is mention  
From mine aucthour, if I shall not varie,  
That the Pope which called was Leon,  
The said Woman by election,  
Installed was no wight supposing than  
By no token, but that she was a man.

¶ The booke of sorts after that anon,  
Of auenture turned vp so downe  
She was named and called Pope Iohn,  
Of whose natural disposition,  
Fell by proesse into temptation,  
Quicke with child, the houre came on her than,  
Was deliuered at Saint Iohn Lateran.

After



After put downe for her great outrage,  
I will on her spend no more labor,  
But passe ouer all the surplufage.  
Of her liuing, and of her great errour.

Of this monster, it needeth not to shew any further signification, the matter wherupon it dependeth, being known to all that be Christians, and which abhorre the tyranny of that Romishe Sea. But note here, touching the said tripled Crowne, wherewith the Goats head is ensigned, I reade, that the king and people of that famous Citie in Indie the more, called Calechut, worship the deuill in a wonderfull and horrible forme, most lothsome to be recited, and hauing a Diademe on his head, as the Popish prelates vse, and that which is more, Ternis insignitur cornibus. And this deuill hath also his Priests called Bramini, which do make cleane and take away the spots of his bodie with Rose water and such odiferous licour, and perfume him knéeling, varijs odoramentis, yea with euery thing that saoureth well: and many mo other deuillish ceremonies, whereof ye may read in the Cosmography of Munster, lib, 5. de terris Asia maioris.

Now to conclude, of all the other signes, the which are to be found or seene in armes, as of beastes, foules, fishes, serpents, trees, flowers, leaues, and other marueilous tokens quicke and dead, I cannot declare here, there be so many of them, but yee shall knowe generally, that for all the armes the which lightly any man hath seene in his daies, ye haue rules and examples in this worke, sufficient as I beleene to describe and blaze any of them. Therefore take heede to the instructions aforesaid, if so be they be not a generall doctrine, yet shall they profit you in this art greatly: and perfect you much in the prices and tokens of Armozie.



**A rule or Table declaring how Coats of Armes  
may be augmented, multiplied, denided and paried.**



1 Beareth Sable, a Mollet d'Argent,  
by the name of Penhurst.



2 Beareth Sable, two Mollets d'Ar-  
gent, perced in chiefe.



3 Beareth Sable, thre Mollets d'ar-  
gent, perced.



4 Beareth Sable, thre Mollets de  
Argent, perced, in Fesse.



5 Beareth Sable, thre Mollets de  
Argent perced, in pale.



6 Beareth Sable, v. Mollets de Ar-  
gent perced, in Crosse.





7 Beareth D<sup>r</sup>, on a Fesse Sable,  
threë Mollets de Argent, perced



8 Beareth D<sup>r</sup>, on a pale Sable, threë  
Mollets de Argent, perced.



9 Beareth D<sup>r</sup>, on a plaine crosse Sa-  
ble, siue Mollets de Argent perced.



10 Beareth Sable a fesse betwæne  
threë Mollets d'Argent, perced.



11 Beareth Sable, a pale betwæne  
two Mollets d'Argent, perced.



12 Beareth Sable, a plaine Crosse  
betwæne 4. Mollets d'Argent, perced.





13 Beareth D<sub>2</sub>, on a bende Sable, iij. Mollets de Argent, perced.



14 Beareth D<sub>2</sub>, on a bend sinister Sable, three Mollets de Argent perced.



15 Beareth D<sub>2</sub>, on a Saltier Sable, five Mollets d'Argent, perced.



16 Beareth Sable, a bend betwæne two Mollets d'Argent, perced.



12 Beareth Sable, a bende sinister, betwæne 2. Mollets d'Argent, perced.



18 Beareth Sable, a Saltier betwæne 4. Mollets de Argent perced.





19 Beareth party per pale Sable and Argent, a crosse furshe of the one and the other.



20 Beareth party per fesse Sable and Argent, ouer all a crosse Tane transmuted of the field.



21 Beareth quarterly argent & Sable, a crosse flurt, conterchanged as the field.



22 Beareth party per bend, Sable & Argent, thre crosses botonie, de le vn & le auter. Likewise partie per bende sinister, is to be blazed.



23 Beareth party per Cheuron argēt, and Sable, thre Crosses partie fitchie conterchanged of the field.



24 Beareth partie per pile in point sable and Argent, a long crosse ragged and couped de D2.



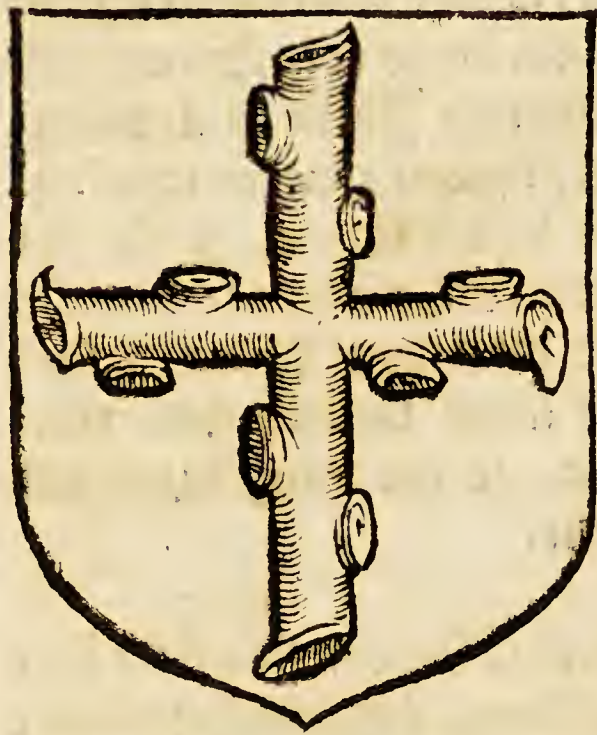


This endeth the second booke en-  
tituled the *Armorie of Honor.*



# The third booke

*entituled of Cotes, and Crestes.*



This signe of the Crosse,  
wherof I haue spoken so much  
in my Booke entituled the Ar-  
morye of Honor, and with  
which signe the most ancient  
authoꝝs, who write of the de-  
scription of things Armorial,  
order the beginning of their  
woꝝkes. I cannot therefore,  
but folowing their trade, take  
the beginning of this my rude  
Booke, entituled, of Cotes and  
Crestes, with the same marke

or signe: the which, as it was most miraculously seene of  
Constantine the great, in his conflict against Maxentius  
the Tyrant, whome he ouercame, and therefore Magni  
cognomen meruit, Christumq; ab omnibus coli præce-  
pit: So the same signe was bled of the French king, named  
Philippus Augustus, against the Turke, and enemies of the  
Christian faith. And in diuerse expeditions against them,  
the signe of the Crosse hath bin seene in the very Element,  
yea, of diuerse noble Princes, yet in diuerse colors, & formes,  
in especially of the valiant king and Prince, our first Rich-  
ard of England, Cor leonis cognominatus, who being at  
Donstable, when he prepared himselfe towards hisourney  
ad Hierosolymitanum bellum, saue at none daies in the  
aire, a Crosse, & in ea imaginem hominis pendentis.  
Wherefoze, the signe of the Crosse hath bin taken to be boꝝne  
in sundrie wise of most noble Kings and puissant Princes,

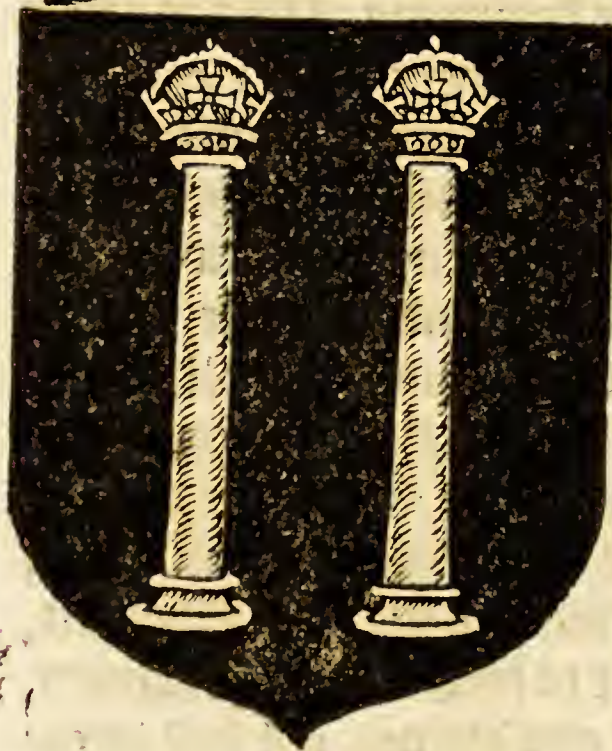


## Cotes, and crestes.

yet this Crosse here, hath bin rare scene borne, being humet, and raguled, notwithstanding it is of honorable bearing, to whomsoever the same shoulde be assigned. It is no other, wise framed or helpe but of two trees, the bowes rough, the cut off.



The Lyon Rampant on a Crosse Crosselet raguled fitch, is here placed as a Crest for the sayde cote Armour, all upon this Poetrie or Apothegme, fugiunt crucem tenebre: the which forme, I (for the most part) use here to stand for the weathe or Torce, in that the same wordes have relation, to the thing borne and scene.



Here is scene in this field Sable two Columbes, or Pillors, de Argent Crowned. This might be th'ensigne of some prudent & valiant King, who having his common weal and bassals utterly impoverished and decayed, did by his Justice and pietie, wisely releave and sustaine the same from decay or falling, for this cause, Kings apud Græcos, are called Basilei, because tanquam Bases populum sustinent, & therefore Pillors are ensigned with Crownes, as ye here may see. Quanto enim quisque magis preponitur, tanto amplius pondere laborum grauitur.

This



## Cotes, and crestes.

2



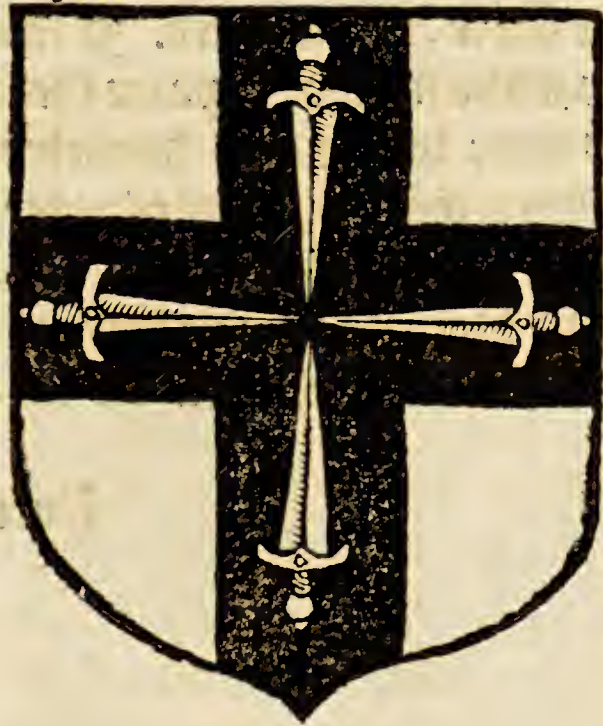
This cognisance, a Lyons head gardant, crowned with in a Garland of Laurell, doth plainly shew his regall admonishment, where he saith.

Rex eris, si recte facias,  
A king thou shalt be of might,  
If thou do, that which is right.

Si non facias, non eris.  
If thou doest not that truely,  
Reigne thou shalt not certainly.

To these agree Horace his sayings, in his first Epistle of his first booke, at pueri ludentes, Rex eris aiunt,  
Si recte facies.

And marvaile not of the Laurell garlande, being a reme-  
die against poyson, lyghtening, &c. In warre also borne, it  
is a token of peace and quietnesse. Perpetuo viret, Sacra est  
Apollini.



This cote armour hath its arming Swords on a plaine Crosse, al point to point crosswaies, and is the first or chief honorable ordinarie charged. A cote of great excellencie, for the sword is a regal weapon, wherewith kings do Justice, maintaine peace, and subdue vice. And it is properly called in Latin, Gladius, quod gladium diuidit, id est, cernicem secat. And because it cutteth

the head from the shoulders, for that purpose (saith Isidore) it was first made. Nam cetera membra securibus magis ceduntur, collum gladio tantum. God graunt that it may be more seuerely vsed against all rude rebels, and tyrannicall

A 2

traytozs:



## Cotes, and crestes.

traytors: that we may crie to him with our most noble Gedeon of England, against those Madianites. The sword of the Lord, & of Gedeon. Then shall the rabblement of those ragged and ruffian runnygates flye, and be deliuered with their two cursed Captaines Oreb, & Zeb into the handes of a daughter of Israel, who shall choppe off their heads on the South part of the water Thamys, to her great renown, and to the honoz and glozie of the most hyghest.



The Clubbe is a weapon often bled of men in the time of their sodeyne insurrection, and bozne when theues and felons are arrested or appzeihended, & is a cruell weapon amongst vnarmed mē, for vpon whom with violence it lighteth, hee cannot abide the stroke therof: but eyther is slaine, greuouslie hurte, or maymed. It is a warlike weapon, & peace there is none where it is handeled.

But yet this Club here, is ensigned with a marke of peace, for it is bound about with Olyue, which foresheweth a token of peace, and standeth vpon a Poesie agreable thereunto. That peace is better then force. *Oliua, sacra est Minervæ.*

Here





Here is described in the field of this Cote Armour a Beare vulned with a troncheon of a speare, whosoever did this act to the Beast, was a man of a rare and marvellous strength. I reade in the booke of Kings, that king David, father to the peassible a most prudent king Salomon, whē he offered himselfe to goe, and fight against the huge and mightie Champion of the Philistines, Goliath, by name, king Saul thought him not able to deale with such a Gyant, who was a man of warre, euen from his youth, and David but a child, & of small groweth, yet he answered the king Saul in this wise. Thy seruant kept his fathers sheepe, & there came a great Beare, & after a Lyon, & tooke a sheepe out of the flocke, and I pursued after him, and he fiercely assailed me, being altogether vnarmed, and I smote him, and tooke it out of his mouth, and when he arose against me, I caught him by the berde, & slue him, & so thy seruant hath slaine the Beare also. And as thy seruant slue them, so truly shall it be done with this vncircumcised Phi-



listine: whom in the name of the Lord of Hostes, he slue at the first encounter, with a stone cast out of a sling. Thus of what prowes David was in armes, and how valiant and good a captain in battel, it may sufficiently appere to them y will read his noble Acts & atchieuances in the books befoze remembred.

The Lyon here also figured  
A 3 ram



## Cotes, and crestes.

rampant vpon an harp, doth shew y<sup>e</sup> regality of the said king David, & his excellency in playing vpon the instrument.



This Lyon cannot well abide the field, wherefore: because ye woulde take him to be a coward, not so: in that, he is simple, gentle, and meeke of nature, he hath therefore more neede of wings to flye. Yet the bearing of such an ensigne is noble, and conteineth in it selfe an hyghe mystery. A prince giuen to vertue & godlines, can seldome escape th<sup>e</sup> assaults o<sup>r</sup> malignities of his owne bassals & subiects, wherefore such his innocencie flyeth vnto the heauens, and there purchaseth an immortal Crowne, for y<sup>e</sup> earthly, which would haue perished, to the cofusion of his enemies, & th<sup>e</sup> advancement of the glorie of the high God. The clinging of the said Lyon his taile between his legges, sheweth that he is not very fierce o<sup>r</sup> cruel, but is bold of all spoile & rauin.



This floure hath his price, next the Rose before all others, for his beauty & clerenes, & is called in latin Lyllia, an herbe (as Isidore saith) of the coloz of milke for the most part, wherof it taketh his name quasi Lyolia, whose whitenes although it be in his leaues, yet within there shineth the coloz of gold. It is writtē y<sup>e</sup> the roote of this floure ministered in medicyne, sometime bringeth present death, & some other waies, it speedely restoreth life also. Wherefore in it is both death & life, agreeing to the Apothegme o<sup>r</sup> Poesie thereon ensigned.

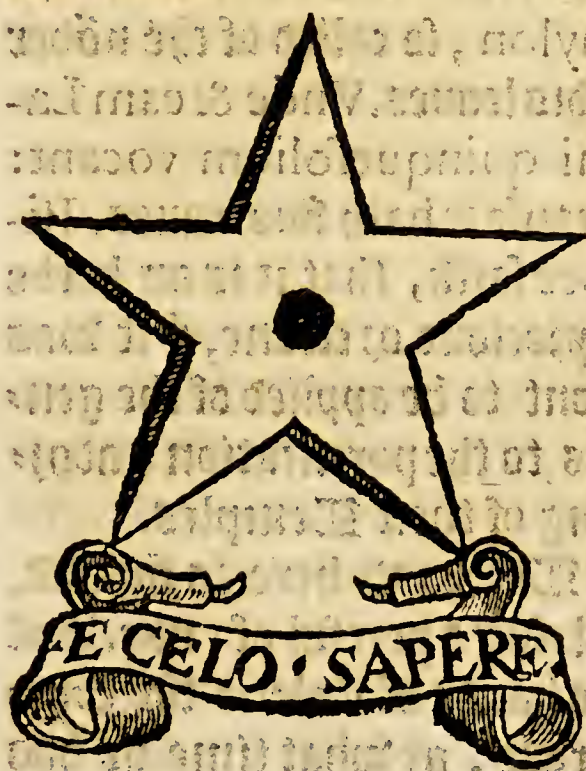
After





After the partition of this  
fielde, what are scene therein,  
moue a question in Armozie,  
whether the Saltier & his par-  
ticion, or the flours deuided by  
the same, should haue the dig-  
nitie in this Cote armour. It  
is to bee thought, the Saltier  
shoulde obtaine the prehemi-  
nēce, because he holdeth the v.  
part of the fielde, & that it is so  
much honozed by his particiō.

I wil not here dissolve y node,  
ne yet may not, but referring the same to the great masters  
of these misteries, I will partly declare my simple iudge-  
ment therein: that the floures being of such prisle ought to  
haue the royaltie & preheminence in the fielde (although they  
grow, they I say) being Lillies, like swordes, which (as di-  
uerse writers affirme) betoken to the bearers therof persecu-  
tion or punishment (because they haue their springing from  
a roote of much vertue, vnto a floure of excellent beauty and  
soueraigntie) they being also redolent, the other dead, and of  
no sauour.



This Mollet in no wise may  
be taken for a Starre, because  
it is already fallen from the fir-  
mament, or the aire. And Stars  
(saith Isidore) are so called of  
standing. Stelle dicte a stando,  
because they stand firme in the  
firmament alwates, and fall  
not. Nam quod videmus e ce-  
lo stellas quasi labi, non sunt  
stellæ, sed igniculi ab æthere  
lapsi: qui fiunt dum ventus al-  
tiora petens, æthereum ignē  
secum trahit qui tractu suo

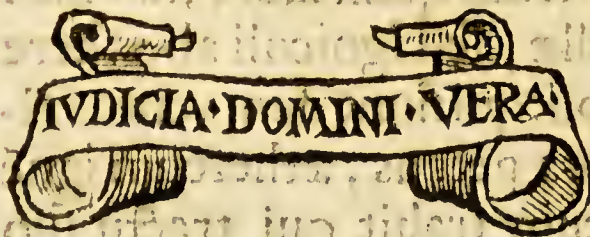


## Cotes, and crestes.

imitatur stellas cadentes. Non stelle cadere non possunt. They are vnmoueable, & cum cælo fixe feruntur. They are frequently borne in armes, and that to good respects & considerations to the Heraults well knowne. This Mollet here seene, is for difference perled, on a scrow of the words apparant, that wisdom, or to be wise, is from heauen. Deuines can best iudge what that Poetrie meaneth.



Here needeth not to speake any thing of the bend charged in this field, either of the Canton, for that I haue sufficiently giuen of them examples, in my booke entituled, Th'Armorie of Honor. But y Cinquefoiles deuised by reason of the said Bend, are to be considered wel of, because they do not onlie beautie the fielde of the said cote Armour, to that sight of the beholder, but also do much encrease and augment his worthines and renowne, who is the bearer: and ought to be a man sure and perfect in all his senses. The Cinquefoile of the Greekes is named Penta-



phylon, so called of the nōber of his leaues. Vnde & eam Latini quinquefolium vocant: because it hath fise leaues. Isidore saith, that it is an herbe so precious or cleane, y it was wont to be applied of the gentles, to the purification & adorning of their Temples.

The hand here is figured, holding a pen ful of ynke. But the hande of Valens the Emperour, at what time he had written



written many letters about the exile or banishment of S. Basil, and yet could not finish the same: The penne it selfe yelded thre times no ynke, notwithstanding he would not refraine from his wicked ordinance and decree, or from subscribing to the same, before that a great quaking and trembling did apprehend his hande, wherewith being hastily taken, and stricken with great dread, he then immediatly rent in pieces with his owne hand, whatsoeuer before he had begonne to write. Therefore, *Contra diuinam potestatem, nihil potest humana.*



In this field are to be seene two of the greatest Planets, which Almighty God of his infinite goodnes made & created with all the rest, chiefly for mans vse & profit. I meane aboue all other Planets, the Sunne, and the Moone, to bee for vs his creatures, as perpetual bright Lampes & candels: th'engenderers, breeders, nourishers, & comforters of all liuing things) that are made of

the former elements, in this inferiour world, both for the day and for the night. But here th'one is obscured, the other also hath changed her light, according to the saying of the Prophete Iohell, In the last dayes, the Sunne shalbe turned into darkenes, and the Moone into bloud, before the great and notable day of the Lord shall come. The Sunne and Moone also (saith the said Prophet) shalbe darkened, and the Starrs shall withdraw their light. When Christ suffereth his passion, there was darkenes ouer all the earth, from the first vntill the ix. houre: & *obscuratus est Sol &c.* which was noted of S. Dionise Areopagita, being then in Egypt, who seeing the Sunne (*Præternaturæ ordinem obscuratū*) said: *Aut Deus natura patitur, aut mundi machina dissoluitur.*

The



## Cotes, and crestes.



The bearer of the said cote armour, ought to haue good consideration, and to be mindfull of the last daies.

The Eagles head & winges within a Crowne on the Apotheegme apparant, may congruently stand for a Crest to the said Coate armour, as the learned can quickly iudge thereof, Christ was called Aquila, (propter quod post resurrectionem ad astra remouit.



I, being on a time in the South part of Wiltshire, at an old decayed Towne, called Salisbury, within three miles of the Quenes Maiesties honor of Wyckhill, and walking nigh the Church, there I espyed on the out side thereof, the forme of an Escutcheon, and for that I was not able to see what token was borne therein, hauing acquaintance in the Towne, I called for the keyes of the Church, which was deliuered to one Charles Norton Esquire, dwelling therby: who going with me into the Church (after a fewe prayers said)



## Cotes, and crestes.

6

said) I sought out for the said Escoccheon, which I founde, and therein displayed quarterly, Gules and Ermines, two Boates heads rased, argent on the first, and last quarter, being in verie deede (as manifestly appeared) the Coate Armour of the said Esquires auncestors, whereof presently I tooke a note, which taken, hee asked me whether the same were not two Cotes quartered, meaning the quarters Ermine, to be a cote Armour of it selfe. I answered him, (with aduertisement to haue the king at Armes of that Province aduise therein) that my opinion was, that it was but one Coate onely, notwithstanding the said quartering thereof. And so I thinke of this abovesaid, where ye may see quarterly Ermins and Gules, two Lyons rampant Argent, on the second and third, deuised all contrarie to the said Morton his cote. And euen as I thought first of th' one, so do I yet of

the other, videlicet, both of them to be but single cotes. But here is seene a noble charge, which is a Lyon. Christ was compared to that noble Beast, pro regno & fortitudine.

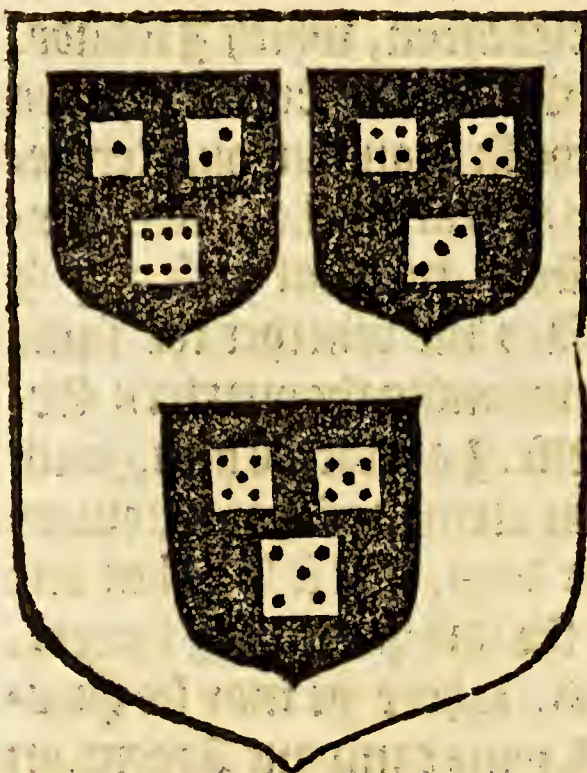


This Gyrffon, is vpon a mountaine in Baetria, & there keepeth gold, and other thinges (as he saith) vnknowne.

Mar.



## Cotes, and crestes.



Marueile not of this Shielde,  
wherein is thre Escocheons,  
charged with sundry chaunces  
of the Dice. For take not him  
to whom such a cote shoulde be  
assigned vnto, to be a player at  
the dice, for ther is here by this  
deuise nothing lesse ment. But  
rather an earnest and perfect  
rule and tokē to eschue the in-  
conueniences that happen to  
them, which somtime cōsume  
or wast, yea, and hazarde all

their whole patrimonies and substance, at the frantick and  
foolish play at the dice. I meane, that as the play is but foolish  
of it selfe and vaine, so are the players thereof franticke and  
Bedlem. Therefore, such an one as shoulde possesse these en-  
signes, vtterly detested the vncertaine chaunces of such ydle  
games, & doth diligently study, both to gouerne himselfe wel  
and discretely, as also the lands & goods committed and left  
vnto him, by the great prouidence & industrie of his aunce-  
stors. Oh, would to God the same lawes were in this Re-  
alme now in these our daies, as was among the Grecians,



and in especially the Romaines  
in old time: wherof here I pur-  
pose not to entreate. But of the  
prohibition of playing at dice,  
note what Isidore saith, in his  
19. booke of Etym. cap. 68. Ab  
hac arte fraus & mendacium  
atque periurium nunquā a-  
best: postremo & odium: &  
damna rerū: vnde & aliquan-  
do propter hæc scelera inter-  
dicta legibus fuit.

This Starre with the sunne  
beames,



## Cotes, and crestes.

7

beames, conteyneth in it a misterie of the incarnation of our sauiour Iesus Christ, as is red in a prose of the church.

Sicut sydus radium, profert virgo filium, pari forma.

Neque sydus radio, neque mater filio fit corrupta.

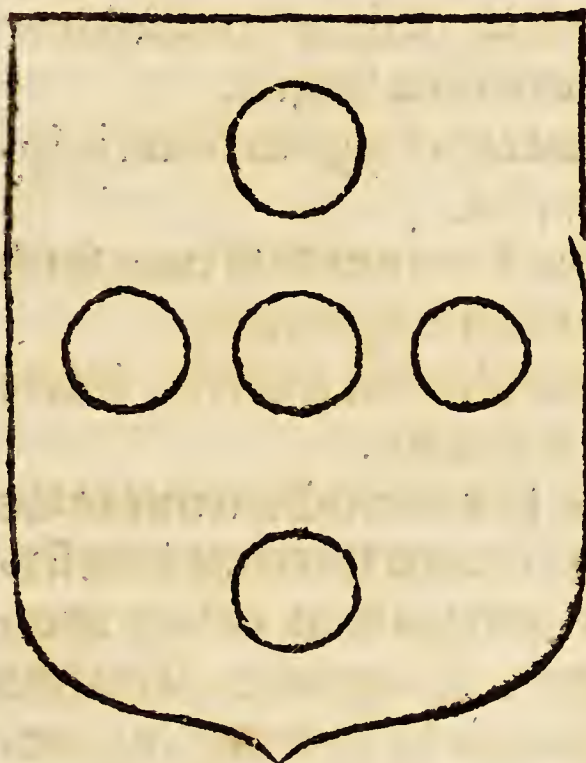
The which, is thus metrized.

As the starre sheweth forth the Sunne beame,

So was a child borne of a virgin cleane:

Neither with the sonne beame is viciate the starre,

Nor yet by the bearing of a sonne, the mother.



Here in this field Azure, is to be scene, v. Plates in crosse, These are to be taken for perfect money and good, although they be not signed or stamped with the image or stile of any prince, and although they bee not so marked, yet they are money, and ought to be so called (as Isidore sayeth) whilest therein is no fraude or deceite in Mettal, or weight. And coin it is to be called, whē it is en-

signed with the name & ymage of the prince of that realme, for whom purposely it serueth. Some do write that King Ninus did first inuent the coyning of money, others Phælon, or the Æginites. But among the Latins, Numa king of the Romaines did first marke the same with the ymage and title of his name: of whom also it tooke the name in Latin Numus, for money or coyne: some do write this worde with a double M. It was a Law among th' Egyptians, that who so had clipped their coyne (whereby the roundnes thereof was defaced, either forged it, or counterfaieted the stampe,

or



## Cotes, and crestes.

or abated with filing the weight thereof, shoulde haue both his hands cut off: that such part of the bodie as had trespassed, might for ever beare the punishment due for such offence: and that all others taking warning by his example, might shunne the like. Plates, in coate Armour, are of verie ancient bearing.



The Swanne is of all birds most whitest, of a shrill voice, and singeth most sweetly towards the time of his death, as it were to bewaile his departure and buriall. Ouid.

*Dulcia defleta modulatur carmina lingua.*

*Cantator Cygnus funeris ipse sui.*

The Swanne doth tune, with mourning breath, Most pleasant metres, before his death.

He is a gentle and quiet birde, His mortall enemye is the Eagle, cui tamen fortissime resistit: and therefore he deserveth such iust rewardes, wherewith his head is here adorned, agreeable also vnto his nature. They are consecrate to Apollo, ob præsagium finis, because he deuineth, or coniectureth when he shall dye.

¶ Deui-



¶ *Deuises heroiques, of the twelue labours, performed by Hercules.*



1 I wil not here speak how wel this Lyon is differenced, but of his regaltie in the field, stāding in the worthiest mettall of all other, gouerned of the Sunne, & ennoblised with the gemme Topazion.

This is a regal Lyon, and a mightie, for he occupieth the field alone: and therefore hee worthely deserueth that name.

The first of the twelue labors which Hercules, sonne of Osiris, and king Egypt, called Hercules Lybius performed, was (as Diodorus writeth) the slaying of a Lyon in the wood Nemea, that farre excelled all other Lyons in greatness, which mought not be slain with mettall or stone, wherefore he was constrained to kill him with his hands.



2 Of the killing of the Monster Hydra, which was his seconde labour, I haue spoken somewhat in my Book, entituled Th'armory of honor. But yet here is to be seene the Icon of the said Monster her heade, as nigh as I coulde coniecture the forme therof. For Isidore calleth her a Dragon of many heads, and saith that in Latin, shee is named Excedra, quod vno cesso tria capita excrecebant: because saith he, that whē one was stricken off, there



## Cotes, and crestes.

there did estswones arise thre other heads. Sed hoc fabulosū est. Nā constat Hydram locum fuisse euomentē aquas vastantes vicinam Ciuitatem: in quo vno meatum clauso multierūpebant. Quod Hercules videns, loca ipsa excusit, & aquę clausit meatus. Nam Hydra ab aqua dicta est.



3 Whosoever atchieued this Boze, descriued the beasants, if they had bin talents.

Hercules his thirde labour (taken for the common profit of mankind) was the taking of the great Boze of Erimanthus, which wasted the countrey of Arcadia, and all people dread him: but finally Hercules took him on liue, and bearing him on his shoulders, brought him to king Euristeus.



4 Centauri, were a people in the Countrey of Thessalye whom the Poets seyned to be the one halfe like a man, & the other like a Horse.

The iiij. labour, which Hercules (of his incomparable strength) performed, was the Battell, which he had alone with a great number of those men called Centauri, that were of great strength & swift as horses. Centauris, id est

hominibus æquo mixtis species vocabulum dedit: quos quidem fuisse equites Thessalorum dicunt, sed pro eo q̄ discurrentes in bello, velut vnum corpus equorū & hominum viderentur: inde Centauros fictos asseruerūt. Isidore lib. 11. cap. 3, Etymol,





the taking of the great Hart in running, that for his swift-  
nesse had his hornes gilted.

5 Take not this to be the  
Hart that Gaguine in his  
Chronicle maketh mention  
off, which the French King  
Charles the first of that name,  
when he was hunting in the  
wood, Siluanectum did find, &  
took with a brazen collar about  
his necke, wherein was this  
inscriptiō: Hoc Cæsar me do-  
navit. But take this as the  
fifth atchievement of the labo-  
rious Hercules, which was



this was the 6. labour that he perfourmed. This Stympha-  
lie here, I haue caused to be figured volant, with a Garbe,  
agreable to his nature. These birdes are supposed to bee so  
bigge, that they shadow all the Sunne beames.

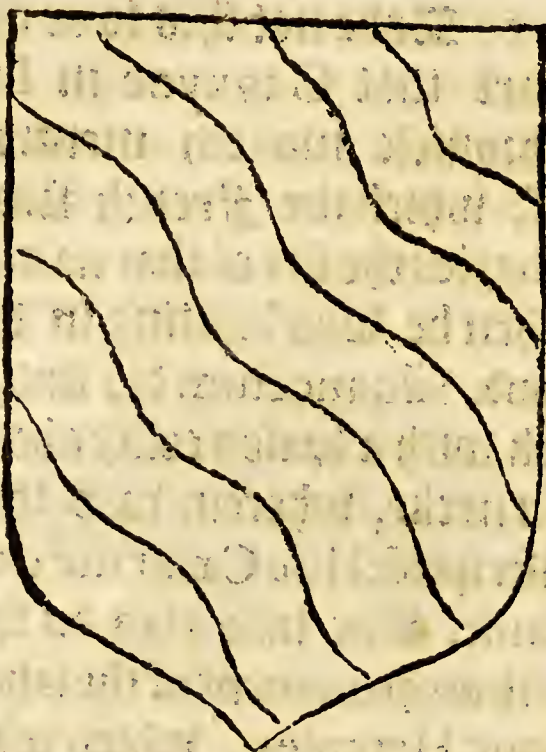
6 Isidore saileth, that the  
birds named Stymphalides,  
are so called of certaine Isles  
in Arcadie called Stymphali,  
where are great plenty of the:  
and affirmeth, that they are  
Pelagi volucres, birdes of the  
sea, and most frequent those  
Isles. Against these birdes  
Hercules used darts, & destroied  
them, because they consu-  
med the fruites, and graine of  
the Countreies adioyning. And

¶ I

7 These



## Cotes, and crestes.



These Bendes sinister bendie, or waterie, may forse-  
 shewe some notable deuise, or  
 enterprise done by force, byo-  
 lence, or rage of the waters  
 when they were turned, alte-  
 red, or otherwise broken out of  
 their olde and wonted course.  
 The seventh of Hercules his  
 labors, was the making cleane  
 of the Hall of Augeus, being  
 full of dong, the which by his  
 wisdom, and policie he per-  
 fourmed, bringing the Riuer Pygnio through the Hall.  
 Which by the swift course of the streame, in one day caried  
 away the dong without any reproch to Hercules. It maie  
 also be thought, that the bearer of such, or like Cote armor,  
 had donne some great enterprise vpon the Seas, worthy of  
 perpetuall commendation.



This Bull is figured of co-  
 lour blacke, hoznes and hooves  
 redde, a Coller of the beast of  
 Armonie, with a Chaîne of  
 Gold. Howe well he is diffe-  
 renced for challenge, make no  
 regarde thereof. The Sym-  
 bole, or deuise, procédeeth of  
 Hercules his eight atchieue-  
 ment, which was the bring-  
 ing of a Bull from Creta, into  
 Greece, drawing him alonge  
 the Sea.





9 Hercules his ninth notable labour, which Poetes write of, that hee perfourmed, was the taking of Diomedes king of Tharcia, and casting him to his horses, who feeding them with mans flesh, was him selfe of them deuoured. And after Hercules breaking those wild horses, and making them gentle, brought them to Euristheus. This Euristheus was a king of Greece, & enemy to Hercules, which commaunded him to do most of his enterprises.



10 The tenth of Hercules his labours, which he atchieued, was hys boyage into Spaine, & sleaing of Gereon and his Sonnes, and taking the great kyne, which he gaue to a King in that Countrie, who continually afterwarde did verely offer in Sacrifice to the honor of Hercules, one of the Bulles, that came of those kyne.

B 2

11 The



## Cotes, and crestes.



11 The going downe into hell of Hercules, and fetching thence Theseus & Perithous, valiant men, and sometime his cōpanions, is not so greatlie to be marueiled at, as in that he brought with him in a chayne, Ceberus the dogge of Hell, hauing thre heads. And this was the eleuenth of the notable laboures, which Poetes write of, that Hercules atchieued.



12 Here is to be scene a Dragon, suppoztng a tree laden with golden apples.

The sleaing of the terrible Dragon, which continuallie watching, kept the golden apples in the gardeins Hesperides, & taking them out thereof, was the twelfth, and last labour that Hercules perfourmed. Some say, those apples which were called golden for the bewty of the, were shepe,

whose fleeces were of golden colour: and the Dragon signifieth the diligence, & strength of the shepheard which kept them. S. Hierome of the tenth Chapter of Genesis writeth, that this Hercules so often before mentioned, called Hercules Lybius, because he conquered Lybia, was he which perfourmed the twelue notable labours, which Poets write of, and not Alcydes, sonne of Alcmena, who also was named Hercules.

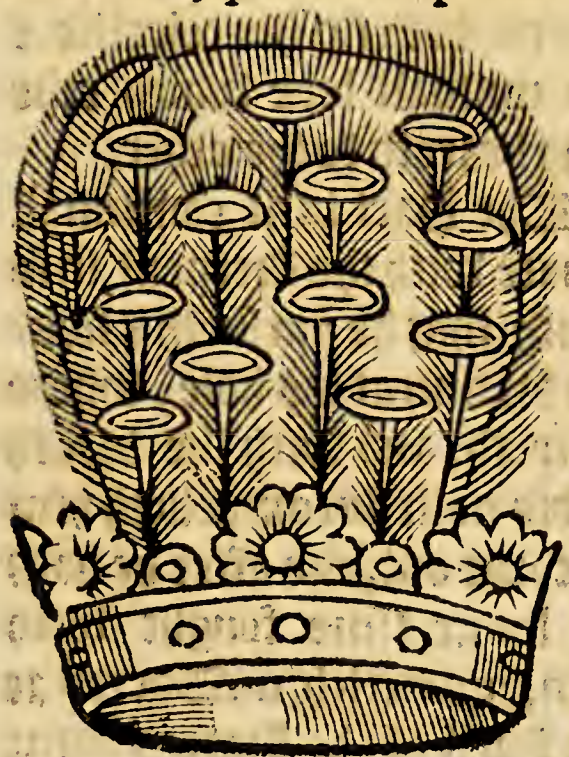
Polycrates





Polycrates was among the Samians, a tirant so fortunat, that he neuer suffered any aduersitie oz griefe. Wherefore, hee at the laste dreadinge the chaunce of fortune, hauing a King with a stone of excellent value, did cast the same into the sea, to the intent he would suffer some displeasure, and so satisfie fortune. But a fish deuouring the King, was shortly after taken of a fisher, and

giuen to the king for the greatnesse of the fishe: which being opened, the said King was found, and brought to the King, whereat, aswel he, as all other about him, maruelled. Soone after the tyrant was taken of Orontes, a Duke among the Persians, and hanged. Sic blandimenta, splendorue fortunæ (quæ mundus hic passim pro fœlicitate ducit) nec certa, constantiaue sunt, aut dimensura: sed quo fulgentior apparet, eo vero facilius, ac celerius, quem admodum & natura fragile vitrum, leditur. Et iuxta comicum, fortuna vitrea est, quæ cum splendet, frangitur.



Argus, whome the Poets faine, that he had an hundzed eyes, wherby was signified his wisdome, and circumspection, had appointed him by Iuno, the keeping of Io, whom shee had transfourmed into a Cow. But Mercurius (being sent by Iupiter) with his swæte Harmonie brought Argus on slepe slewe him, tooke Io from him, and brought her into Egypte. Then Iuno tooke Argus eyes,



## Cotes, and crestes.

and sett them in a Peacockes taile, wherfore the Peacocke is consecrate to Iuno. When he hath lost his taile, which happeneth once in the yere, as all ashamed, he seeketh where to hyde him selfe, vntill it growe againe. He liueth twentie fine yeares. The Peacocke, and the Dove loue one another.



This Fish in Latin is called Mugilis, a sea fish, of all scaled fishes, most swift. Nam ubi dispositas senserit piscatorum insidias, confestim retrorsum rediens, ita transilit rete, vt volare piscem videas. He is of colour white, they are so desirous eche kinde of the other, that whē fishers haue taken the Males, & tyed them to a lyne, and let them downe into the Sea, all the Females,

when they perceiue the Male, do gather together, and coming to them, are taken in the nets. They are taken about Narbon in Fraunce, and are called Muges, in the singular number a Muge. This fish may with more congruence be borne in Armes, then many others, both for his celeritie, &

the mutuall loue which eche kind beareth to the other.



The Hart is at continuall debate with the Serpent, in so much, that he pursueth & seeketh for him at his hole, where he lyeth, and with the breath of his nostrils compelleth him to come out, and after he hath of longe time fought with him, he eateth him. Therefore the smell of the Hartes horne burnt,



burnt, doth utterly away the Serpents. They neuer seale the Feauer, but rather are remedied thereof by the eating of the Serpent. It is said, that Hartes fleashe eaten in the morning, augmenteth mans life. If they be gelded, their hoznes neuer fall off, nor grow. They haue no gall: and in Africa there is none of them.



The Goose in Latin is called Anser, auis, quæ vulgo vocatur Anca, quod non est Latinum. Anseris nomen anas dedit per deriuationem, vel a similitudine, vel quod & ipsa natandi frequentia habet. The Goose (saith Isidore) doth declare manifestly the watches of the night, through the continuance of his crying. And no Bird perceiveth so the saour, or sent of a man, as

doth the Goose. The which of old time was best knowne to the Romaines, for as much as when the Frenchmen besieged the Capitole of Rome, they within being on sleape, the Capitole had bin wonne, if a certaine number of Geese, perceiuing the enemies, had not cryed. Wherewith the Romaines awaked, and by the valiant prowesse of Marcus Manlius, slewe, and draue out the Frenchmen. Wherefore Geese were had in great reputation, and prouision was made, that they should neuer lacke meate. Geese are of a feruent stomacke, They take pleasure in eating waterie and colde grasse. Laurum non attingunt. In times past their hart was most commended among the delicate meats at the Table. So was their liuer taken to be of best saour or taste.

He is a worthie Bird to be bozne in Cote armour. Licet Anser strepere inter olores.



## Cotes, and crestes.



Here is scene three Flourcs  
of the hearbe Alleluya proper,  
vnited with a scrowe, contay-  
ning the word of the Floure.  
the which is well knowne.  
Alleluya, Praising the Lorde  
Which may stande most con-  
gruently for a Crest, to the  
said Cote armour.



The Birde Fulica (sayeth  
Rauisus) haunteth the water  
and liueth nighe Poles and  
Marishes. Her couler is dark  
or blacke, whereof shee taketh  
her name. Yet her beak, tippe  
of her winges, and legges are  
redd. She is little bigger then  
a Culuer. One excellent, and  
most gentle propertie remai-  
neth in this Birde, which is,  
that whē the Eagle hath cast  
sworth of her nest some of her

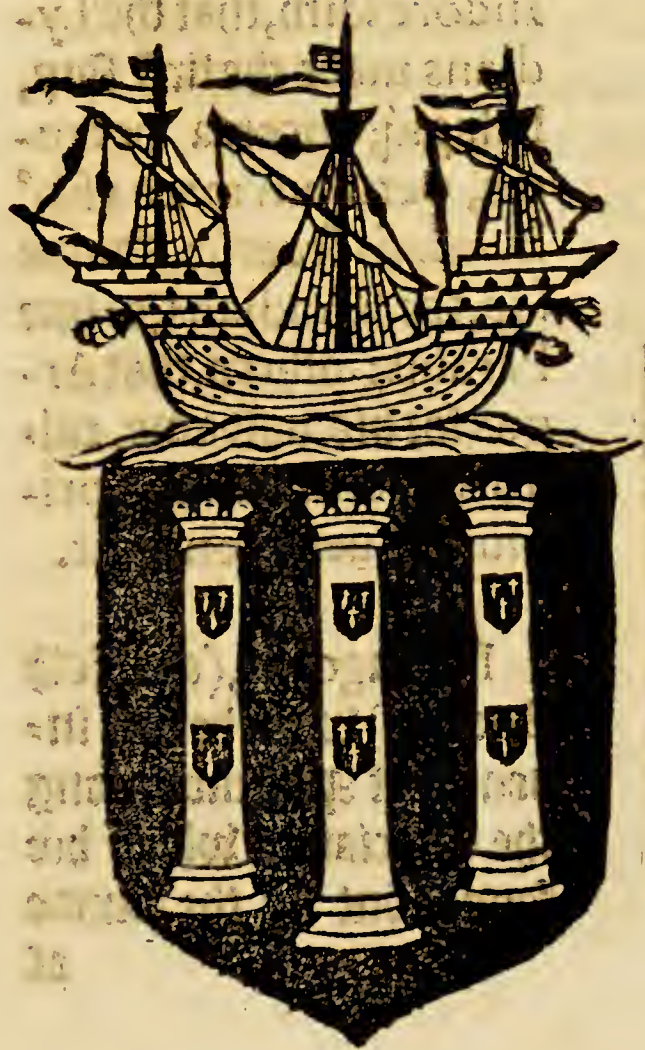
pong ones before the time, she espying the same, taketh thē,  
and bringeth them bp. It may be thought she doth it for obe-  
dience sake to her Soueraigne, because the Eagle is Omni-  
um alitum Regina, and so her nature herein is to be taken.  
If she crie in the morning, it is a great token, that there  
shall some tempest ensue. Et quum ludit in littore, Isidore  
saith, she is called Fulcia, quod caro eius leporinam sapi-  
at. Lagos enim Lepus dicitur: Vnde & apud Græcos La-  
gos dicitur. Habet nidum in medio aquæ, vel in petris,  
quas aqua circundant: maritimoq; semper delectatur  
pro-



profundo. She is a kinde birde both to her owne, and to the Eagles. Therefore all the birdes of this nature ought especially to be borne in Ensignes, for the soueraignty of them, and a great respect to be had, to what persons they are assigned vnto. For Eagles are not to be borne of Foles, nor Lyons of Dastardes: least that Diogenes reprove them, as he did the man that was cladde in a Lyons skinne: thinking it vncomely, that a man effeminate, or of a childishe harte, should assumpt to weare vpon him the garment of Hercules.



The Crest above described, is a beast lesse then a Foxe, in colour darke yealow, full of blacke spottes, & is taken to be a black Genet, the furre whereof hath bin very much esteemed here in England.



I read in the first booke of the Machabes, the thirtieth chapter, that Simon after the death of Ionathas his brother, made vpon the Sepulchre of his Father, and his brethren, a building hye to looke vnto, of Free stone behinde and before. Et statuit septem pyramidas, vnam contra vnā, Patri, & Matri, & quatuor fratribus: and set vp seven Steeples one against an other (for his Father, his Mother, and



## Cotes, and crestes.

and foure brethren.) And round about them he set great pillars, with Armes vpon them for a perpetuall memorie: and carued Shippes besides the armes, that they might be seene of men sayling in the Sea. Here appeareth the antiquitie of bearing of Armes, and long before this, as may appeare in the second Chapter of the Booke of Numeri, whereas almighty God commaunded Moyses and Aaron, that euery man of the children of Israel should pitche vnder his owne Standerd, and vnder the Armes of their Fathers houses. Whereby doth manifestly appeare, to what vse the bearing of Armes serue: verily that one House, and the Progenie thereof might be knowen from an other, as wel at home in their own Countrie, as when they serue abroad otherwhere in marciall affaires. Therefore (as Christine de Pyse saith in the booke of the feates of Armes) they were first founde, that euery estate might be knowen in battaile, one from an other, by their Armes or Ensignes. The Ship, who first inuented the same, I find no certaintie. Some writers ascribe Iason and Typhis to be the inuenters thereof. Secun-



dum Ecclesiasticos Noë. Isidore saith, that the Lydians made the first ship, Pelagiq; incerta petentes, peruium mare vsib<sup>9</sup> humanis fecerūt. Some say, the Rhodians, or one Paralus: others, that Argus for his wisdome, called Sapientissimus, primus Nauem condidit.

Pythagoras, (as saith Boetius) was the first inuentor of Musicke among the Grecians, which hee founde out by the sounde of

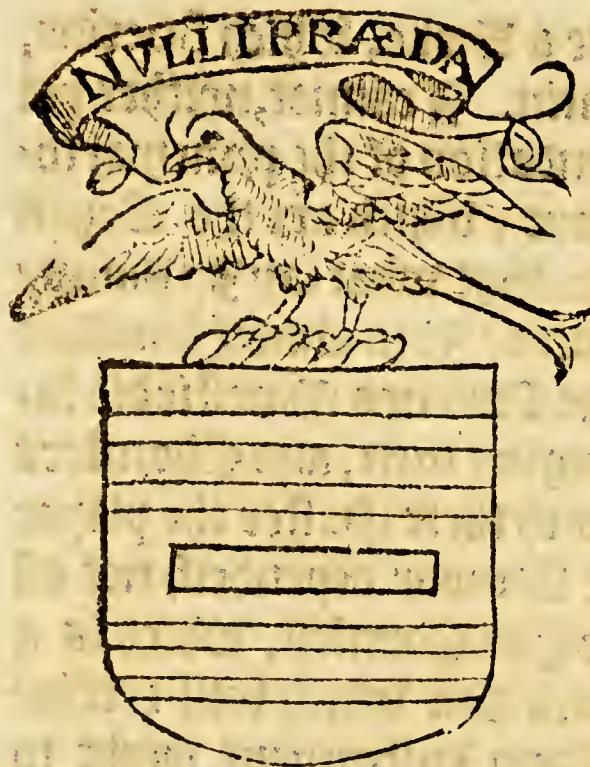


of Hammers, whereof he wrote a Booke, which Boetius, and Apuleius translated into Latin. I cannot, neither yet dare speake any thing in commendation of the principal tokens borne in this Coate armour, which are the Organ Pipes, an instrument of Musicke. But what say I, Musick? One of the seven Liberall Sciences? It is almost banished this Realme. If it were not, the Quenes Maiestie did fauour that excellent Science, Singing men, and Chozisters might go a begging, together with their Master the player on the Organs. Yet this Cote Armour dependeth not all vpon Musicke, for peradventure good Counsell, which is a swæte thing, and delighteth much him which will receiue the same, more then the noyse of any Instrument, ought to haue his merite, and commendation aboue all tunes, and ditties. And euen so it ought to haue, and therefore such a Cote armour ought rather to be assigned to a faithfull Counsellor, then to an vntunable Musition. The Hammer is an Instrument well knowne, and to be occupied of men of diuerse sciences, but especially of the Smith, or Farrier. And it is called in Latin (as Isidore saith) Malleus: quia dum quid calet, & molle est, cedit & producit. The Fasce of Palme, of right ought to haue his Bonde of Gold, and to stande within a Crown, because that it is alwaies greene. And (as witnesseth Plutarch) is of that nature and proper tie, that there can no weight, nor burden oppresse it, but that it will rise vnder it, and stand vp as it should do. Propterea in certaminibus Palmam signum esse placuit victoria: quoniam ingenium eiusmodi ligni, est vt vrgētibus, prementibusque non cedat.

Simonides,



## Cotes, and crestes.



Simonides a Poet in Greece, was the first that invented the verses called Lyrici, and was excellēt in prouoking of teares. He on a time when he shoulde take his iourney, espied a dead man, to him vnknown, lying on the ground, readie to be deuoured by birdes, and wilde beastes. Staying, he tooke the dead bodie, and as soone as hee coulde, buried the same. But when as hee was minded to

take shipping, the night before, he saw in his sleepe, the man whom he had buried, admonishing him not so to do: for if he did, he should perishe by wrecke on the sea. When he told this dreame to his felowes, they mocked him, and left him alone on the shoare. But when they had a little launched from the land, there rose a sodain tempest, and loosed so their tacklings, that their Shippe broke, and they all perished. And so Simonides, for the pleasure which he did to the dead man in burying of him, receiued the safegard of his life. The Hawmede in his Coate Armour, is a manifeste demonstration of buriall, and is an auncient token in Armorie.

I haue here caused to be figured vpon the said Coate armour, a Swallow, of colour, as ye may see, on a wreath, Or & Vert, Aristotle saith, that there be in the Isle Samo, white Swalowes. Quibus excacatis, lumen iterum restituitur. Cecina Volaterranus comprehensus hirundines, nuntias belli mittebat amicis, in nidum pristinum redire solitas. They will not enter into the Citie of Thebes, because that Citie hath bin so often taken, and ransacked. They are not in daunger to the Karin of other Birds, Nec vnquam præda est. Therefore the Scrowe which shee beareth in her beake, manifestly declareth the same. Nulli præda, that shee



He is pray to none. If by mans hands they be caught, they die because they cannot be brought to feede on any thinge, but that which them selues can catche flying in the ayre. Excacatis Pullorum oculis, herba Chelidonia visum restitunt.



They which haue bin diligent searchers of the natures of all thinges which haue life, write, & there be certaine birds, & other beastes lacking reason, which saue their liues throughe great silence, Like as Geese do, which leaving the East coastes, for the great heate there, and flying into the West partes, where the sunne goeth downe, when they begin to fly ouer y greene mountaine Taurus, which aboundeth with Eagles, they fearing those rauenous

birds, stop vp their beakes with little stones, least the violence of their vsual and accustomed crying should breake out, and be heard of the Eagles, whereby they should be in ieopardie of their liues. But after they (with great silence) haue flowne ouer the toppe, and height of the said Hill, they refuse, or let fall their pebble stones, and so they scape away more safely with their noise, and lowde voices throughe the height of the firmament. Hereby are wee taught to keepe silence, and to premeditate what wee will speake to any, and to take good heed it be spoken in conuenient time and place. For as the common prouerbe is, The word spoken cannot be called backe againe. Aristotle, among many



## Cotes, and crestes.

ny other things which he taught his Disciple Calisthenes, when he sent him to Alexander the great, this especially he enjoined him, Vt quā rarissime & iocunde admodū apud eum loqueretur, qui vitæ necisq; potestatem in acie linguæ haberet. Proinde Anserum exemplū potius quā Calisthenis vtatur: illi enim paruo silentio vitam tutati sunt, hic autem vel modica loquendi licentia, eam amisit, cum nec dicto optimi præceptoris auscultasset. Oportuni nāque silentij maior est laus, quam intempestiuæ orationis. The crest prefigured is a Wyre, set vpon a Scroble containing this Apothegme. Nescit vox missa reuerti.



Cyrus, king of the Persians, what time he was ready to die, gaue i charg by his will to make, or ordayne no other Sepulchre, or Tombe for him, but onely to be buried, and laide in the earth, which bringeth forth the grasse, and floures: then the which no thing can be founde more excellent (m he) nor that can



can better become a graue.

Thus truly the forme, or fashion of the auncient Egyptians their burial is to be laughed at, & mocked. Of the which Diodorus writeth, that they contemning the state of this life, called our Houses, Inns, esteeming them but as lodgings to receiue a friend, for a short and small time. But in building Sepulchres or Tombes, they spared neither labour nor cost. For they iudged such their Sepulchres to be continuall, and everlasting habitations. And here is scene a Cote armour, which is to be taken of auncient bearing, and also good and perfect Armozie. Here is also displaid for the creast vpon an Helme on a Torce, Gold, and Vert, an arme Coupee, Partie per Pale, Or and Ermine, holding in his hand proper, a Billet Golde, manteled Sable, doubled Argent. This Apothegme, or Posie added: Vana salus ab homine. These Armes thus marshalled, ought not to be bozn in this forme, but of a Dubbed knight. An Esquire ought to beare his Creast, like to the olde auncient order, which is, vpon a

wreathe of the Colours, which are agreable to the same: and in such forme, as next here before, and in those that folowe, for the most part, yee shall haue examples.

The Coffer in Latin is called Scrinium, and is a necessarie thing made for the safe keeping of Jewels, or Ornaments, as also of Bookes, Cuidences, and Records of Iudgements, or Enrolments. Plinie writeth in his natural historie, that among  
all





## Cotes, and crestes.

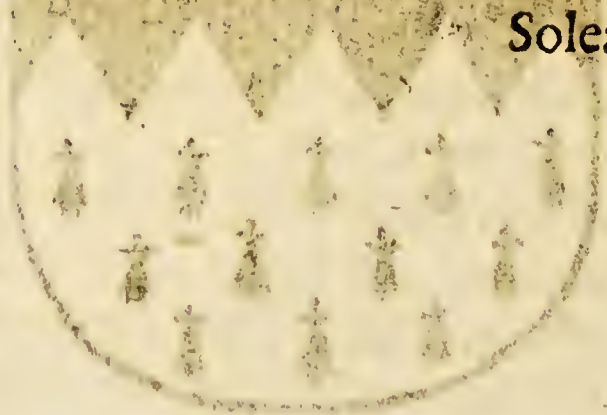
all the spoiles which Alexander the great gotte of Darius king of Persia, he liked one most especially, which was a Coffer of swete Oyntments, very sumptuous, and of great value, both in Gold, precious Stones, and Pearles: & shewing the same to diuerse his friends and louers, he questioned with them, to what purpose it would best serue. After diuerse and contrarie reasons by them therein declared, & shewed, he saide, it would best serue for the safe keeping of the booke of Homere, as the most excellent worke for the declaration of mans minde, iudging no treasure more precious then it. Ita visum est iuueni, qui se totum ad exemplar Achillis componebat. Coffers, or Cheastes are for many good purposes, and respectes to be borne in Armonie. For diligence, and vertuous studie is thereby signified, & represented, and not negligence, or niggish keeping of worldly pelfe, and mucke.

The Bison here figured for a Crest, on a Torse, Argēt, and Gules, is a beast, hauing one horne standing betwene his eares, and a very long mayne. In shape he is like to an Hart, but in some Countries he is blacke. I reade that there is great store of them in Germanie. Yet this is not the beast, which some take to be the same that is named Bubalus, a Bugle, or wild Oxe. For the Poet Martialis maketh them unlike, as this his verse folowing doth declare.

*Fili cessit atrox Bubalus atq; Bison.*

The fierce Bugle to him gaue place,  
And also the Bison in his race.

Solea,







Solea, as I read it Eng-  
lished by Sir Thomas  
Eliot in his Dictionarie,  
is a Shoe called a Gal-  
lage, or Patten, which  
hath nothing on the fée-  
te but onely Latchettes.

This maner of Shoe,  
before all others, hath his  
commédation, for it gre-  
ueth not, or bereth the  
wearer thereof on his  
fée-  
te. A shoe made other-  
wise close, may wzing a  
man: Si pede maior e-  
rit, subuertet: si minor,  
vret.

A shooe too large for thy foote,  
It cannot but thee ouerthrowe:  
If too little it be againe,  
It vexeth thee with greater paine.

A Shoe on a mans fote, may seeme good, and fitte, yet  
where it greueth, no man can tell, but the wearer. Paulus  
Amylius, Sonne of Lucius Paulus, a Consul most excellent  
among the Romains, hearing his wife Papyria (the daugh-  
ter also of a Consull) commended for her beautie, Noblenes  
of birth, modestie, and fruitfulnessse, shewed his shoo to them,  
that praised her, and asked how they liked it. They answered,  
it was a good shoe, and well made. Sed qua parte pe-  
dem meū distorquet, nescitis. But none of you doth know  
(saith hee) where it wzingeth me. Meaning, that he alone  
felte it.

The Patten is a commendable token, and may well  
beseme a Coate armour. Who is the bearer hereof (as  
C I none



## Cotes, and crestes.

none is) in fight one soote must seeme to haue the matterle. Here is also scene volant on a wreath, Or, and Sable, an Agathal d'Argent, guttie, beaked, and legged, Vert, gesant an Alimon, proper. The birde called Agathallus, hath naturall enimitie with an other birde, called Achanthylis: so that if the bloud of them be forcibly mixt together, they will after seuer eche from other. The Herbe aforesaid, which he beareth, is of that nature, that it will not suffer them that tast it, to be hungrie.



This Beast here figured, is now called a Mouse of Indie, otherwise Iche-neumon, a Beast of Egypte, of the greatnesse of a Catte, and is fashioned like a Mouse, yet hauing the taile, as of a Goate, who creeper into the bodie of a Crocodile, when in sleep he gapeth and casting his bowels, sleaeth him, hee escaping aliuie. The Egyptians among other their Gods worship this little beast also for a God.

For the Crest, here is to be scene a Bugles head, rassed d'Argent, a bzaunch of Juniper tree proper.

This tree accustomably groweth in sandy places. The leaues and bzaunches thereof, is continually greene, It will not putrifie or stinke. Non floret: It hath no floures. It is of the same vertue, or strength, as is the Cedar tree. The Withe thereof also is every where more sounde, then is the Cedar, and the wood principally hard, as Mantuane reporteth.



teth. It is great beyond measure, and huge in Spaine, and groweth best on the hilles, hauing prickles in steed of leaues. It is crooked, and wrapped together. Being burnt, it is verie odoriferous, & purgeth the corrupted ayre. It is a sweete bushe in this Realme, and worthie great commendation. In London it is beste solde. Who so beareth this in any signe, or token Armoziall, ought to be a man of an excellent, and prompt witte, apt to do Justice without corruption, parcialitie, or fauour. Wherefore this Apothegme is added: *Equitas lucet per se.*



Here in this field Sable, is to be scene a great Pyramide in Pale, port displaide, betweene two Croisants d'Argent.

This building here described, is in our English tongue to be taken for a Steeple, which is a great building made of stone or other matter, and is formed broad, & foure square beneath, and bpwardes small & sharpe as it were the flame of fire, which endeth sharpe.

This is a Cote of great excellencie, and whosoever should beare the same, ought in all thinges to be founde discrete, and constant, and to abide therein.

The Hybre, which here is assigned for the Crest, is a kind of Haukes, which very seldome or neuer is scene to flye in the day time, but seeketh his pray in the night. *Pugnat cum Aquila acriter, adeo, vt ambæ mutuo assultu implexæ, quandoque deferantur in terram.*



## Cotes, and crestes.



There are three kinds of Measels, one called Gales, an other Ictis, and the third Meles.

But the Measil called Ictis, is that which is here described, and is of colour white, a destroyer of Beestals, and eateth by their honey. A beaste that of good congruence may bee borne in Armes without any reproche to the bearer, or contempt of the thing borne. For the Beast is a louer of man, and defendeth him sleaping abroade, from the

hurt, byte, or sting of all benemous Serpents: for to the serpent he is a deadly, and mortall enemy. Cui concreditur commanducata ruta, quam scit esse ipsi Serpenti infensam, & exitialem. The Measell is worshipped of the Thebanes. The stones of this beast bound to a woman nigh her time, doe keepe, and preserve her in the birth of the child: or, as some iudge, doe keepe backe, or let the birth of a childe.

On a Torce Argent and Vert, here is ensigned two Armes, sleeves, and ruffles Ermyne, set within a Crowne d'or, holding in the hands proper, two Serpents, Azure.

I read, that Iphiclus, sonne of Alcmena, was borne with Hercules at one birth. But Hercules was gottē by Iupiter & Iphiclus by Amphitrio. And whē two Serpents came to the Cradle of Iphiclus, they slue him, after when they came to Hercules, he tooke in either of his handes one, and slue them. Touching that the Torce is of white, and Greene, Darius, the King of Persia, at what time he araped battaile against the Great Alexander, did weare a Houle of the same



same colours about the Diademe vpon his head, called by the Persians, Cydaris.



These are properly termed in armes, Torteaulxes, wherwith the Crosse is charged, and are to bee taken for cakes of bread, yet of heauinesse, being turned from their proper colour to bloud. Tortapannis, is Latin for a cake of bread, such as a Crackenell, or Symnell is. Of olde time it was called a Wastle.

Our Sauour Iesus, (as the Scriptures doe witnesse) was borne in the Citie of Dauid, called Bethelhem, distante

from Ierusalem vij. miles, and was first called Euphrata, and signifieth in the Hebrew tongue, the House of Bread. Wherefore the Prophet saith in his Psalmie, Ecce audiui-  
mus eam in Euphrata, &c. Lo, we haue heard of the same at Euphrata, and found it in the Wood. The further interpretation hereof, I leaue to Diuines.

The Ramme here deuised for the Crest, is quarterly parted S. and Ermine, armed, & unguled d'Or. He is a noble beast, and best knowne in this Realme. Laberius the Poet called them, Reciprocornes, for the turning backward, and estsones forward of their hornes. They are also called Lanicules, because they haue their skin couered with wool. Some report, & affirme, that of Rammes hornes bursted, or hidde in the ground, is brought forth an Herbe, called Asparagus, in English, Sperage.

Christ was called Aries, a Ramme, Propter Principia-  
tum,



## Cotes, and crestes.

tum, for his Soueraignetie, and Dominion.



The field of this Cote armour, is Geronne of fire pieces Argent, and Gules, on the first quarter Sable, three Annulettes, d. Or.

The King is the most principall ornament to beautifie the hand of man or woman. But in wearing of them oftentimes is found detestable pride, offence, & displeasure both to God, and Man. Are not oftentimes gemmes therein enclosed, which stirre and prouoke the wearer thereof to filthy lust, and

abominable vices, are not oftner in place of stones) which are called precious) knowne to be enclosed familiar diuels, seruing to worke nothing that is good and godly, but contrarie altogether both to grace and godlinesse. God graunt, that no Christian may be found to weare such Kinges. I read in a prophane history, that Gyges, seruant to Caudales, King of Lydia, had a King of such vertue, that when the border part thereof was turned to the palme of his hande, he was seene of no man, but he might see all things: & when he turned the King of the contrarie part, he was him selfe seene openly. By the meane whereof he slue Caudales, and committed adultery with his wife: & so of a lastie shepeheard, he was made a cursed king.

The Biede called an Asp, is of such whitenesse on his breast, and winges, that when he hovereth ouer any running water, or fishe hole, all the fishe therein tourne by their bellies, and so he taketh his pray. He is taken



taken to bee a kinde of Eagles that haunteth about the Sea.



Here is devised a field  
Gronnie of twelve pie-  
ces Ermine and Gules,  
on a Scocheon d'Or, the  
Beaste Phataga Verte,  
crested Azure. This is a  
beast in Indie like a Coc-  
katrice, as bigge as a lit-  
tle dogge, having a ska-  
lie, and rough skinne, that  
cannot bee pierced with  
yron. The fashion of his  
taile is like unto the Ly-  
ons, which in his fierce-  
nesse he beareth reflexed  
towards his back. I have  
caused this Scocheon  
thus charged, to bee sette

in proper mettall, the fiede requiring no more. For I hold  
this opinion in Armes, that Ermyne, or Ermynes ought  
never to bee layde with the mettall of their colour, because  
they are Furres, and have no proper Blazon with anye  
mettall.

The Bergander is a birde of the kinde of Geese, some-  
what longer, and bigger then a ducke, lining in the water,  
breeding sometime in Cony holes, sometime in hallow pla-  
ces in Rockes.

This bird is here figured, bearing the herbe Hiacinth,  
with the floure proper. It hath leaues like a Porret, a hand  
breadth in height, lesse then a Maides little finger, greene of  
colour, the toppe lying downe full of purple floures, and the  
roote rounde. The floure springeth out in spring time, with  
the Violet, and before the Rose. It is commonly called here  
in England, Crowetoos.



## Cotes, and crestes.



In this field parted per Pale, Sable, and Gules, are to be seen on a Crosse Molyn, v' M<sup>o</sup>, a Dymme Worme betwene foure Ackoznes Werte. This Worme is here figured with the tail flered vnder his chinne, and is called Dryinus: a little Worme founde in the roote of an oke, so mischeuous a poison, that if one treade on him bare footed, forthwith the skinne commeth off, & all the legge swelleth, and (which is moze to bee maruelled at) they that

handle him that is hurt, do lose their skinne. This Cote armour is Heorique, for the bearer therof ought without respect of person, to execute Justice, and to giue true iudgement after the Lawes: not to bee slouthfull in his office, but painefull to maintaine the iust causes of the innocent, keeping them with double defence from the violent oppression of the mightie. The office of an ynke Molyn, & to what purpose it serueth betwene the Mill stones, is, I think, knowne to most men, but to Millers especially, who in taking their toll, forget oftentimes the Rule taught them by their Mill ynke.

The Crest here scene, is an Erodye Golde, Buttie, set on a Torce, Silver and Gules. Calepine saith, that the birde Erodius, is the greatest foule that flyeth, and ouercommeth and deuoureth the Eagle. Other wyte, that in time of feeding, he sweateth blood.

The





The field of this Cote Armour is vert, three cuppes cornered in Pale betweene y. flasques d'Or, charged with two clusters of grapes, proper. And to the Crest upon the helme, a kings head, with a Diademe crowned, set on a Chapeau Sable, turned by Ermine, manteled vert, doubled Argent, cotized of two Equicervus proper, this Apothegme added, fato prudentia maior.

The torne corps of Pentheus, and the cause of his death sufficiently displayeth all the saide ensignes: who as the fables do report, was King of the Thebanes, whose father was called Echion, and his mother Agaue. This Pentheus despised



## Cotes, and crestes.

despised the Sacrifice of Bacchus, the God of wine, or the drunken God, wherefore his owne mother Agaue cutt off his head: & his sisters with the other company of weomen, which then did celebrate the feast and sacrifice of the saide Bacchus, and tore his bodie all to peeces.

The Equicerne, as I read, is a beast in the Orient, forma cerui & æqui compositum, in forme or shape of a hart, & a horse ioyned together, hauing hornes, & a long mayne to the shoulders, & a beard vnder his chin like vnto the goate, & fete round clouen like an hart, & is as great as an hart.



Here is to be scene in this field sable, an Eale his head, coupie in Fesse, betwæntwo launces d'argent. This is a beast in India, like a Horse, and hath Talwes like a boare, & therein tuskes, a cubite long & more, whiche are apte to what vse the beast will, for they stande not fast, but are bowed as he listeth: so that whē he fighteth,



feth, he setteth by th' one, and holdeth downe the other, to the intent, that if the one in fighting ware dull, or be broken, the other shall serue him.

This beast is found in Indie, about great riuers. He hath a talle like an Oliphant, in colour blacke, or bay.

For the Crest it is thus assigned, vpon the helme on a wreath of Or and Sable, a Cardnell volant, beaked and legged Argent, all the rest proper, manteled Vert, doubled Argent.

This little birde is here figured, gesant a seede of the thistle, for that she liueth by the seedes of them, vnde illi inditum nomen. She hath a redd head, ycalow wings, distinte with white and blacke. Cardnales imperata faciunt, autore Plinio, nec voce tantum, sed pedibus, & ore pro manibus. They are taught to do any thing, not onely with the voice, but also with the feete and bill, in stead of hands. This Poesie is also added.

Tendit in ardua vertis.



Here is to be descriued, on a lozenge Gules crowned, a Lyons head, rased Argent. Omphale that mayden & Quene of the countrie of Lydia, was so valiant in deedes of armes, that after she had killed a huge Lyon, ther bled to were the head of the same vpon her, to declare thereby her prowesse, and that she would seeme to be rather of the male kinde then female. Hercules did loue this

Quene so much, that to winne her fauour, he did at her commaundement slea a great Serpent, nigh the flodde of Sagaris, and afterwarde, became so seruiceable vnto her, as if he had bin her woman seruant. In so much, that she compelled



## Cotes, and crestes.

pelled him to picke wool, and to spinne and carde, and would sometime so abuse him, that she would beate him about the heade, with her Sandale or slipper.



For the Crest, it is thus devised, on a Torse, Ermine & Azure, a Piller fustilly de Argent crowned, and cotized betwene two Tarandules d'or, armed, and binged vert.

The Tarandule is a Beast, commonly called a Busse, which is like an ore, but that he hath a beard like a Goate.



Here is scene in this shield the head of Medusa a Crown in chiefe.

Medusa, a Lady of whom fables do report, that by Minerva, her haire were tournd into Adders, & they which beheld her, were tournd into stones, whom Perseus, that noble knight, after ward slew.

Take



Take this to be a monster,  
and not a perfect beast.

Almighty God, being great,  
lie displeased with the pride of  
Nabuchodonozor, for that he  
woulde haue his ymage hono-  
red for God, sodeinly transfor-  
med him into an horrible mon-  
ster, hauing the head of an ore,  
the feete of a Beare, and the  
taile of a Lyon, who did eate  
hay as a Beast. And after hee  
had done penance in that forme,



God being moued with mercie, and accepting for him the  
continuall prayers of Daniel the Prophet, restored him to  
his pristinate forme, who afterward liued well, and com-  
maunded that the very God of heauen shoulde bee onely ho-  
noured.

Who so shoulde beare these ensignes, let him onely, feare,  
serue, obey, and giue all praise, honor and glory to God for  
euer and euer.

The



## Cotes, and crestes.



The field is of the Moon,  
a Therebinth tree, Sa-  
turne, floured and leaved,  
Menecris. The woode of  
this tree is blacke, & harde  
like bore: Out of this tree  
doth runne a Gomme,  
commonly called Tur-  
pentine: albeit the com-  
mon Turpentine is not  
it, but an other, which is  
as clere as glasse, and is a  
soueraygne medicine to  
cense the stomack, of pu-  
trified humors. The flour  
or blossome of this tree, is  
full of grapes or berries,  
like the Oliue, the leaues

also thereof, are so harde closed together, that they fall not a-  
way. In Syria it is abundant, and fruitful, in Macedonia.  
Messibus reddit semen. It yeldeth his fruit in the harvest  
time: And is a noble token, to be borne in Cote Armour.

This Birde deuised for the creast, hath a long bill and red  
legges, which drinketh as though it did bite the water. She  
dippeth all her meate in the water also, quem pede ad ro-  
strum veluti manu affert, that is, which shee conueieth to  
her bill, as with an hand. She is most esteemed in Conca-  
gena, a part of Syria, & is taken of some to be the Pellycane.  
The Icon, or forme of the same birde, I haue caused thus to  
be figured, posant a water Rose proper.

A For





A For his creaste beareth  
an Eagle volant Solis, portat  
a Crosse patie fitchy, Mars, on  
a scrow containing this word.  
Obediens ad mortem. This  
Eagle is of the colour of the  
Sunne, Nam Sol iustitiae  
Christus. The Crosse is here  
scene, quia pro nobis crucem  
subijt. Touching th' Eagle, I  
haue written partly before in  
my former treatise, but of the  
nature of her winges I haue

spoken nothing. Therefore this I read, that the winges of an  
Eagle entermingled with any other thing, will not ware  
rotten or corrupt. Eius pennae mixtas alium pennas de-  
uorant.

This Eagle also in the best, is charged with a mans  
hart proper, wherein is contained a deuine misterie.

B Beareth on a torce, Perle  
and Rubie, a Meleuete, saturn,  
beaked and membred Veneris.

This is a kind of Faucons,  
yet very little of bodie, blacke  
and puissant: she haunteth the  
mountaines, and feedeth her  
birds alone, ceteris fugant, o-  
thers of that kind driue them  
away. Sir Tho. Eliot, suppo-  
seth it to be a Merlyan.



C hath

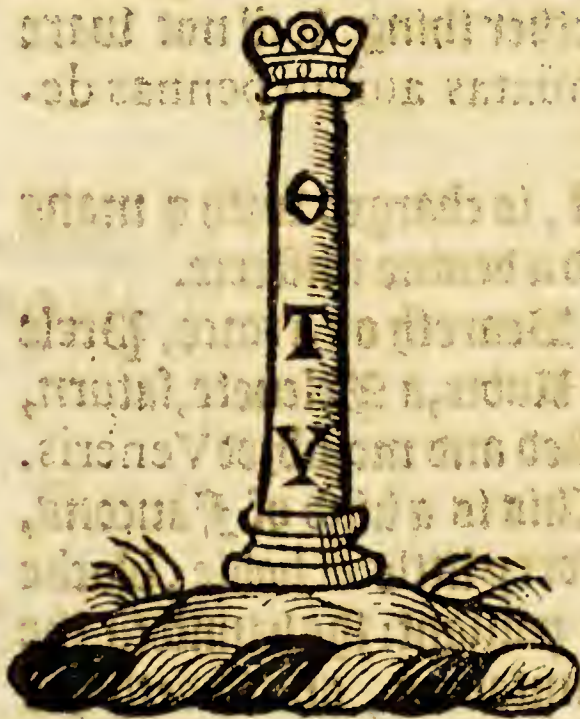


## Cotes, and crestes.



**H**ath to his creast, on a wreath, Gold & Vert, a Tru- on volant d'argent, beaked, and membr'd Gules.

This Birde is otherwise called Onocrotalus, and is lik to a Swanne, which putting his head into the water bray- eth like an Asse Whatsoener he eateth, hee gathereth it to- gether in his iawes, and hol- deth it there longe before hee swaloweth it downe: and that hee doth especially in flying from the water.



**A** Torce d'Or, and Sa- ble, one Pillor crowned d'Ar- gent, on a mountaine, preper, lettered, Theta, Tau, Ypsilon.

I read that Darius king of Persia, what time he went in- to Scithia, pight his pavilions, at the head of a river in Thra- cia called Thearus, where hee abode threë daies: and deliting at the most pleasant water of the River, he sett in the same place a pilloz grauen, with let- ters of Greeke, declaring his being there, with commenda- tion of the water. Here are to be seene on this Pillor, threë especiall Greeke Letters, Theta, Tau, and Ypsilon, every one conteyning in it selfe a mysterie, to Grecians well known.

**CI Bea.**





**E** Beareth to his Crest  
a Shouelar d'Argent, beaked &  
membred Wert, seized vpon a  
pearche proper.

This Birde is called in la-  
tin Platalea, she soloweth wa-  
ter foules, that do take fishes,  
and doth pecke them so on the  
heade, that they lett go their  
pray, which she taketh, and li-  
ueth therewith.



**I** Hath to his Crest a  
For proper, passant vpon an  
arming sword.

When it was layde vnto  
Lyfander king of Lacedemo-  
nia for a reproche, that he got  
more by subtelty, the by prow-  
esse: he smiling said, vbi quod  
vellet non assequeretur Leo-  
nis exunium, ibi vulpinū ap-  
plicādum esse. The meaning  
wherof is this, that where the  
Lyonskinne doth not auaille,

a man must tye or sowe a For skinne vnto it.

Quo non perueninet Leonia pellis, vulpinam assuens-  
dam esse: quod sic lucidius dixeris, vbi vertus non satis  
potest, adhibenda est astutia.

**D** I

**E** Hath



## Cotes, and crestes.

**H**ath on this Poetrie,  
Dulce natale solum, a lage vo-  
lant, proper.



This Birde is most com-  
monly scene in the Alpes, and  
hath fæte roughe, as it were  
with the haire of an hare wher-  
of she taketh her name, and is  
called Lagopus. Nam Lagos  
Grecè dicitur lepus Latinè,  
the residue of her bodie is all  
white, and of the bignes of a  
Doue: It neuer eateth but in

place where it was bredd, and neuer wil be made tame. Pli.  
We may call it properly, an Hare birde.



**H**ath to his Creakt, a  
Merme hariant proper, subfig-  
ned about the tayle with a  
scrolwe, conteining this Apo-  
thegme. Est inclyta virtus.  
which here must thus be Eng-  
lished. Puissance, is of great  
renowne.

This is a Fische, in the ry-  
uer of Ganges, and in Latin is  
called Vermis, and is in length  
lx. cubites, being blewe in co-  
lour, which hath such strength

also, that when Oliphants come vnto the water to drinke,  
hee will take one of them by the nose, and plucke him in-  
to him.

A Beas





I Beareth to his Crest, a Sycamore tree proper.

Little Zacheus clymed vp into such a tree, to see our Sauiour Iesus Christ in the way, there as hee was to passe by. Th'euangelist called it a wilde figge tree, but rightlie as it is there named a Sycamore, (because it bringeth forth figges of the owne right kinde, that o- ther figge trees be of, & by rea- son thereof, it is also called a

figge of Egypt, and yet in leafe it resembleth the Mulberie tree) frequens est apud Rhodium locis frumentarijs. It hath aboundance of milke, whose fruit commeth not out, at the toppes of the boughes, as figges do, sed ex ramis ipsis. i. out of the same boughes, and is swæte like a wilde figge. Grana eius sunt minora granis ficum. Nec maturescunt nisi radantur instrumento ferreo.

It On a wreathe d'Or, and Sable, an Owfell d'Argent, beaked gold, legged Gules.



This Birde in Latin, is called Merula. Isidore sayeth, that of auncient and olde time she was called Medula, eo q̃ moduletur, because shee sing- eth, others (sayeth he) call her Merula, quia sola volat, bē- cause shee flyeth alone, and ly- ueth as it were sole, she hath a pealow beake, and is alwaies

seene flye alone, and feedeth so likewise, from a blacke co- lour, shee groweth to bee redde, she singeth pleasantly in the



## Cotes, and crestes.

Sommer, in winter she stamereth, circa Solsticiam muta.  
This Birde (saith Isidore) whereas in all places she is  
blacke, yet in Achaya she is white.



It hath for his Crest, a  
Plaine tree gold, on an Haw-  
mede, Vert.

I read that Pithyus a Lydian,  
was so riche, and had such a  
boundance of Gold, that he re-  
ceaued Zerxes king of Persia,  
with al his whol Army, which  
was innumerable, and that  
with great magnificence: and  
that he gaue to Darius, father  
to Zerxes, a Plaine tree of gold,  
and a vine of the same mettal.



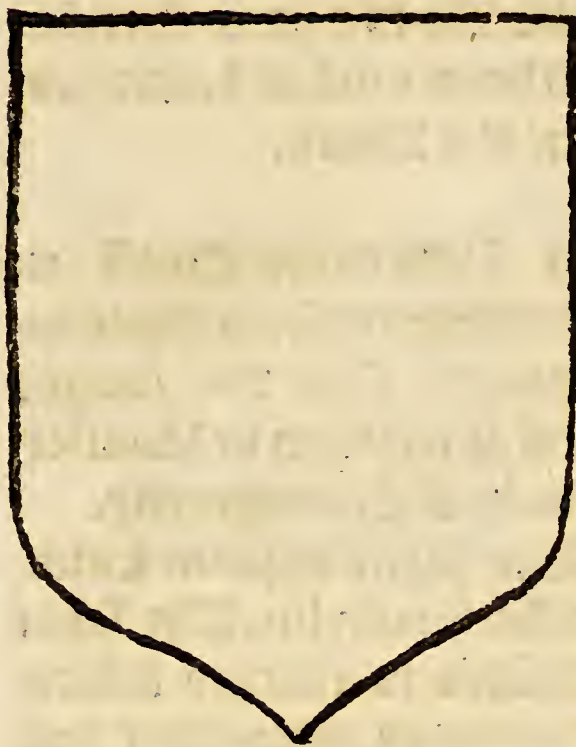
It hath to his Crest, on a  
Torce d'Argent and Azure, a  
Meropine volant, Sable, me-  
bred Gules, portant a bzaunch  
of the herbe Alymon proper.

This herbe is of such ver-  
ue, that it will not suffer them  
that taste of it to be hungrye,  
Plinie calleth the sayd Birde  
Merops, which by an other  
name is called Apiastra, be-  
cause he doth eate bees. This  
Bird hath a large bill, and redd

legges, and whose nature it is to keepe their parents, which  
neuer come abroade, and to nourishe them, as them selues  
were nourished being yong.

It hath





Hath to his Crest on a wreath d'Or, and Azure, a Ravens heade rased, portant a Sickle d'Argent.

The Sickle hath in it a spirituall misterie, the which is most godly expounded by that famous clerke Erasmus of Roterodame, in his paraphrase upon the fowerth Chapter of S. Markes Gospel. Therefore, who so desireth the exposition thereof, let him resort to that place.

Ravens are enemies to Bulles, whom when they espie alone, they do strongly assaile, and of all the body, they desire most his eyes. They are enemies also to the Cameleon, and kill him. Enemy to them, is a little Birde, called Esalon, which breaketh their egges. The Raven is a noble token, to be borne in Cote armour, or Crest.



For his Crest, hath an Esalon de Argent, seized betwene the branches of a Taranteres head coped proper.

This little birde before spoken of, is of the kind of hauks, quæ apparet omni tempore. She is otherwise called Buteo, the least of the kinde of Bustardes, but more white, & industrious after her pray. It is written that this kinde of Hauke, called the Bustarde,

hath three stones. Her Birds be destroyed by the Fore, and likewise, she killeth the Foxes welpes, if shee may come by them.

The



## Cotes, and crestes.

The Tarandre is a beast in bodie like to a great Dre, ha-  
uing an head like to an hart, and hoznes full of bzaunches,  
the heare roughe, and of the colour of a Beare.



It hath to his Crest, on  
a Escaloppe de Or, a Wyne ap-  
ple proper. The true fourme  
hereof is sett forth in Munster  
his booke of Cosmography.

The Wyne apple in Latin,  
is called Strobilus. The sayde  
Escaloppe is charged sufficy-  
ently ynough, although it hath  
pleased some to charge greater  
tokens thereon, and the same  
hauing life, wherewith I can-  
not like, noz as yet can find, ei-  
ther authoritie or reason for the same.



It Beareth a Saker d'Ar-  
gent, in the Tallons, a spray of  
Maythorne, proper.

This Hauke is of a noble  
price, to all Faukeners well  
knowne, and therefore (for me)  
they shal not onely describe the  
nature, but also giue the com-  
mendation thereof. Yet in part  
I wil shew, that rapit prædā  
non modo sedentem in subli-  
mi, sed etiam volantem in a-  
perto. He is called in Latin,  
Accipiter hierax.





**H**ath to his Crest, on a Pillowe d'Ermine, an Arme extended out of a Crown, sleeves and ruffes de Or, holding in an hande proper, a ball d'Argent.

Alexander the great King of Macedonia, for that on the night season hee would not commit his armie to the adventure of Fortune, as long as he slept himselfe, used this experience, when he laide him downe to

take his rest: A brazen pott was put vnder his elbowe, and after ward he put forth his arme out of the bedde, and helde in his hand a silver ball, that when dead sleepe shoulde lose the strength of his synewes, the ringing or sound of the ball when it fell, might so breake his slepe, and awake him. Hoc quidem documentum Regem illum excellentissimum a Gruibus accepisse arbitratur, quæ nocturnas excubias semper exercent: & ne a somno decipiantur, lapillum altero pede sustinent: quo lapso vel plaga in extensum pedem accepta, vel sono decidentis calculi expergefiunt.



**H**ath on a mount, a Crayne, standing in watche, all accordinge to his nature, proper.

The sence hereof, is briefly declared in latin, as next aboue appeareth: This Apothegme added also. Plus vigila.

**I** Bea-

PLUS VIGILA



## Cotes, and crestes.

**A** Beareth to his Crest,  
v. arrowes in fasces, with Whe-  
ons d'Argent, fethered Gules,  
bound about hith a scrow, con-  
teyning these wordes. Concor-  
dia persto.



I read that Scylurus Cha-  
ronensis, a man bozne in that  
part of Greece now called Mo-  
rea, had fower score sonnes,  
who when he died called them  
afore him, and deliuered to eue-  
ry of them a sheafe of arrowes,

commaunding them to breake the sheafes incontinent: which  
when they mought not to, he tooke out of the sheafes one ar-  
rowe after an other, and brake them all lightlie, declaring  
thereby vnto his sonnes, that if they continued and agreed  
wel together, they should be puissant: and if they varied, and  
were disseuered, they should be feeble and shortly destroyed.  
A matter not vnlikly hereunto may be brought forth, which  
is noted of Plinie, of the nature of the stones, called Cyclad-  
ici, which as long as they are whole, swimme aboue the  
water, but being broken, they sincke and are drowned. Sic  
igitur hoc Symbolum sagittarum fascis, a patre comme-

ati, simulq; memoratorum la-  
pidum hæc significatio: Con-  
iuncta, firmaq; fœdera eo sem-  
per firmiora, durantiora, ac  
cartiora, vbi prudentiam du-  
cē, & consultricem adhibeas.



**A** Hath on an Hawmede  
Wert, a Faucon volant, d'Ar-  
gent guttie Gules, beaked and  
legged d'or, addita subscriptio-  
ne. ¶ Delectare in domino.

This



## Cotes, and crestes.

29

This is a noble kinde of hauke, hardy and puissant, well knowne to all Faukeners, wherefore I neede no further to describe his nature, or sett forth his commendation. And o<sup>r</sup>ther of this kinde is called Gyrofalcum, a gyro & circuitu, quo in minores vtitur, vt eas agat in prædam.



¶ Hath to his creast, an arming Sword d'argent, hylte and pommel de Or, inpendent from a cloude proper, the blade insigned with a scrolwe, conteyning these words: potestate & formidine.

Power (as Boetius sayeth) cannot put away the biting of carefulnes, nor auoide the prickings of feare: affirming that Princes would faine liue safely but they cannot.

¶ There was a king of Sifill named Dionisius, that was ouer sadde, his

famylar asked him, why he was not merry: Thereupon he made a banquet, and caused his familiar to sit thereat, and a naked sword hanging ouer his head by a smal horse haire. The man seeing the sword could not be merry for feare, to whom Dionisius said, such is my life, euer in feare, yet thou thoughtest it happie: and such is the life of kings, alwaies in feare of some euill chaunce, for in byest authoritie is most ieopardie.

¶ This Dionysius feared so much Barboz, that his daughters were taught to shaue him, and to clippe his haire.

Referre this Sworde aboue figured, ad vltionis diuinæ  
 C 1 gladium,



## Cotes, and crestes.

gladium, perpetuo supra infelicitum peccatorum ceruices, fragili, tenuissimoq; filo impendentem.



¶ Hath on a Poesie contei-  
ning these words, Pacis nun-  
tia a Doue volant, d'Argent,  
beaked Azure, legged Gules,  
& bearing an Oliue leafe, pro-  
per. By this Noe did knowe,  
that the waters were abated  
vpon the earth, when the ge-  
nerall floude was.



¶ Hath to his creast,  
on a Torced' Argent, and  
Azure, a Lyon rampant,  
Sable, crowned, vibrant  
a sword d'Or.

Iudas, other wise called  
Machabeus, in his Acts  
was like a Lyon, and as  
a Lyons whelp roaring  
at his pray. He fought  
w Appolonius, a migh-  
tie Prince in Syria, slue  
him, & almost his whole  
hoast: he toke their sub-  
stance, and also Appolo-  
nius his owne sworde  
wherewith he fought all  
his life long. Machab. li.  
i. cap. 3.

Z Here





**Z** Here is scene on a Piller de Argent, Crowned and blazed d'Or, a Spanyell, proper.

It is written of Diogenes the Philosopher, that he dyed being bitten of a dogge. After whose death, his schollers (to declare which of them did beare greatest good will towarde him) contended who shoulde haue his body to burie it. That strife being appeased by the

magistrates, they buried him honorably, and not only made ouer him a faire tombe, but also erected a Piller with a dog standing thereupon, in perpetual remembrance of his death. I haue caused this dogge to be formed like vnto a water Spanyell, halfe hairie, the other shorne. For I haue knowne men excellently learned, to loue such Dogges, which we properly call in Latin Sagaces canes, Spaniels or Houndes.

FINIS.

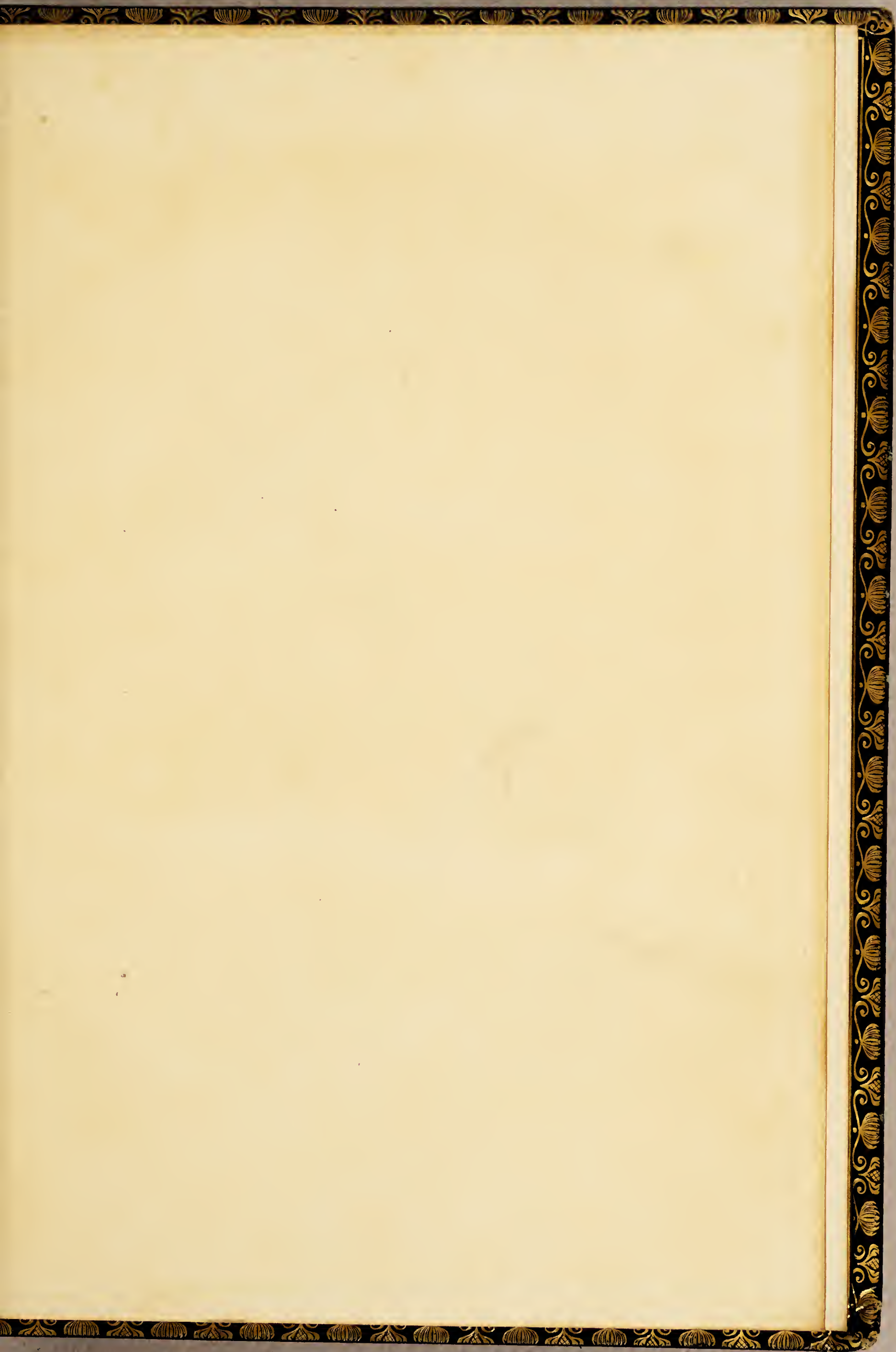


Handwritten text in a cursive script, likely a historical document or letter. The text is arranged in several paragraphs, with some lines indented. The ink is dark and the paper is aged and yellowed. The text is mostly illegible due to fading and the cursive nature of the script.

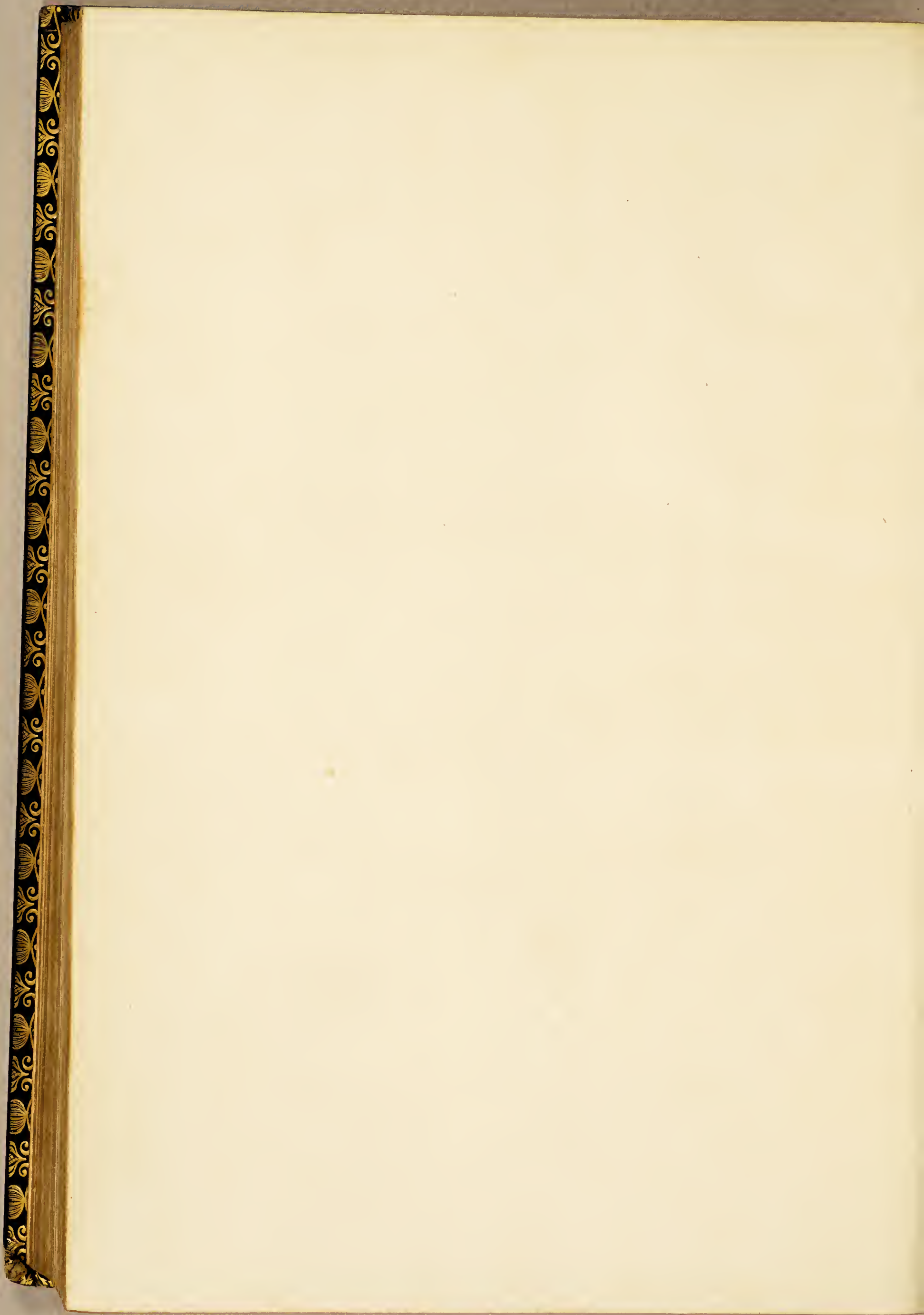
21517

17











D597

B745W











